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THE
BREAST-PLATE
OF
FAITH AND LOVE.

A Treatise,
Wherein the ground and exer-
cise of FAITH and LOVE,
as they are set upon CHRIST their
Object, and as they are expres-
sed in *Good Works*, is explained.

Delivered

In 18 Sermons upon three severall Texts,

By the late faithfull and worthy
Minister of Iesus Christ,

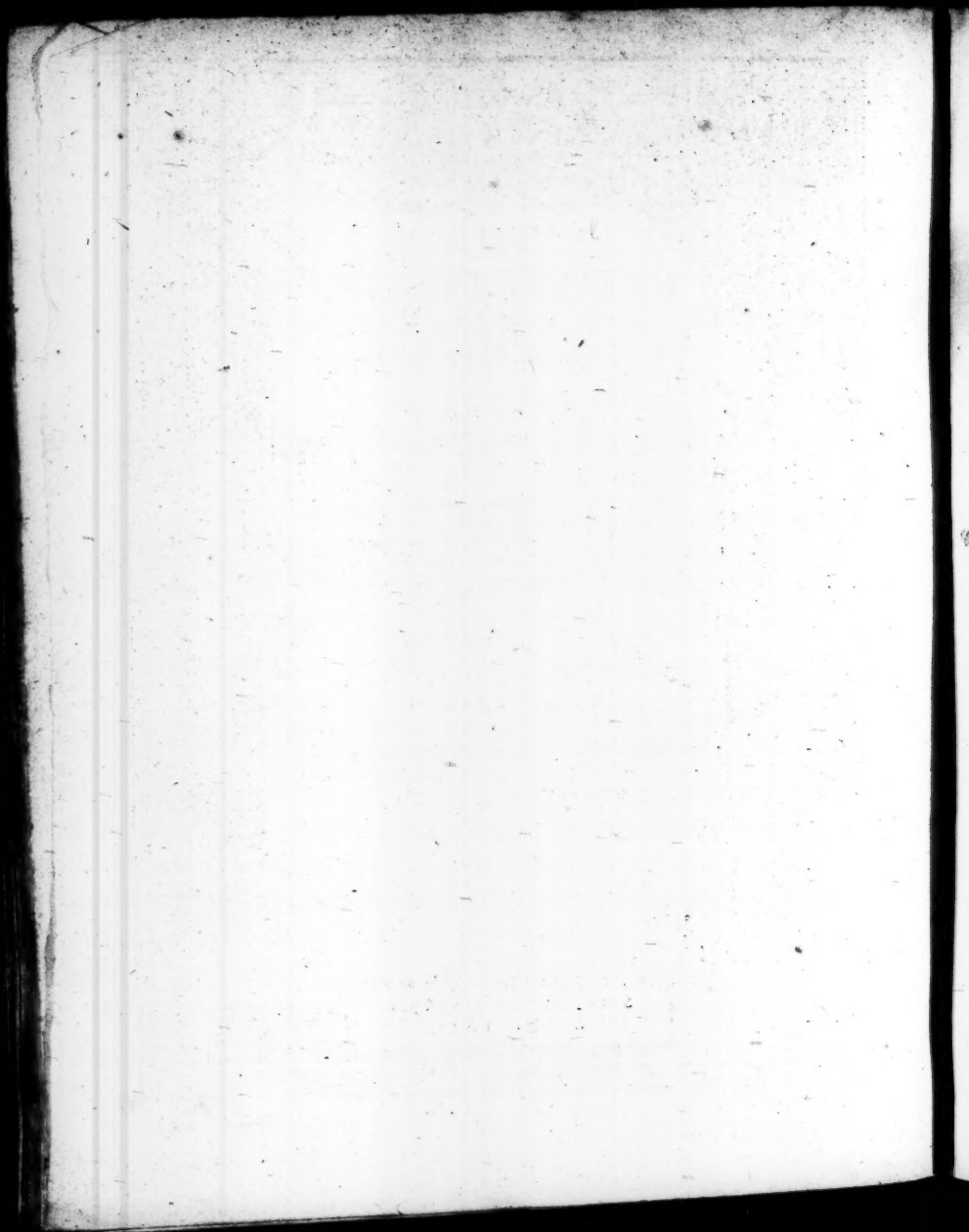
JOHN PRESTON,

Dr. in Divinity, Chaplaine in ordinary to
his Majesty, Master of Emmanuel Colledge in Cam-
bridge, and sometimes Preacher of Lincolnes Inne.

The THIRD Edition.

But let us who are of the day be sober, putting on the
breast plate of Faith and Love, 1 Thes. 5. 8.
What will it profit, my Brethren, if a man say he have
faith, and bath not workes? Can faith save him? James
2. 14.

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ILLVSTRISSIMO, NOBILISSIMOQVE VIRO,
ROBERTO COMITI WARVICENSI,
IOHANNIS PRESTONI S. T. D. ET
COLLEGII IMMANVELIS Q. MAGISTRI
(CVIVS TVTELÆ,
DVM IN VIVIS ESSET, PRIMOGENITVM SVVM
IN DISCIPLINAM, ET LITERIS EXPOLIENDVM,
TRADIDIT)
POSTHV MORVM TRACTATVVM PARTEM,
DE NATVRA FIDEL, EIVSQUE EFFICACIA,
DEQVE AMORE, ET OPERIBVS BONIS,
DEVOTISSIMI, TAM AVTHORIS, DVM VIVERET
QVAM IPSORVM QVI SVPERSVNT, OBSEQVII
TESTIMONIUM

M. D. D. D.

RICHARDVS SIBS.

IOHANNES DAVENPORT.

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To the Christian Reader.

Christian Reader,

Numerable are the sleights of Satan, to hinder a Christian in his course towards Heaven, by exciting the corruption of his own heart to disturbe him, when he is about to doe any good; or by discouraging him with inward terrours, when he would solace himselfe with heavenly comforts; or by disheartening him under the feares of sufferings, when hee should be resolute in a good cause. A type whereof were the Israelites, whose servitude was redoubled, when they turned themselves to forsake Ægypt: Wherefore we haue much neede of Christian fortitude, according to that direction; Watch ye, stand fast, quit your selves like men: especially since Satan, like a Serpentine Crocodile pursued, is by resistance put to flight.

But, as in warres, (which the Philistines knew well in putting their hope in Goliath) the chiefe strength of the Souldiers lyeth in their Captaine, so in spirituall conflicts, all a Christians strength is in Christ, and from him. For, before our conversion, we

1 Cor. 16.
13.

To the Christian Reader.

were of no strength : *since our conversion*, we are not sufficient of our selves to think a good thought. And, to worke out from the Saints all selfe-confidence, God, by their falls teacheth them, To rejoyce in the Lord Iesus, and to have no confidence in the flesh.

Whatsoever Christ hath for us is made ours by Faith, which is the hand of the soule enriching it by receiving Christ, who is the treasure hid in the field, and with him, those unsearchable riches of grace, which are revealed and offered in the Gospel : Yea it is part of our spirituall armour. That which was fabulously spoken of the race of Gyants, is truly said of a Christian, hee is borne with his armour upon him ; as soone as hee is regenerate hee is armed. Its called a Breast-plate, because it preserves the heart, a long, large shield, (as the word signifieth) which is usefull to defend the whole man from all sorts of assaults : Which part of spirituall armor, and how it is to be managed, is declared in the former part of the ensuing Treatise, in ten Sermons.

Now, as all rivers returne into the sea, whence they came, so the beleeving soule, having received all from Christ, returneth all to Christ. For thus the beleever reasoneth. Was Gods undeserved, unexpected love such to me, that he spared not his onely begotten Sonne,

1 Theſ. 5. 8

Θωκε

Eph. 6. 16.

Θύπερος

of θυγα

To the Christian Reader.

Sonne, but gave him to die for mee? Its but aquall that I should live to him, die for him, bring in my strength, time, gifts, liberty, all that I have, all that I am, in his service, to his glory. That affection, whence these resolutions arise, is called Love, which so inclineth the soule, that it moveth in a direct line towards that object, wherein it expecteth contentment. The soule is miserably deluded in pursuing the winde, and in taking ayme at a flying fowle, whilest it seekes happinesse in any creature: which appeares in the restlesnesse of those irregular agitations, and endlesse motions of the mindes of ambitious, voluptuous and covetous persons, whose frame of spirit is like the lower part of the elementary region, the seate of windes, tempests and earthquakes, full of unquietnesse; whilest the beleivers soule, like that part towards heaven, which is alwayes peaceable and still, enioyeth true rest and ioy. And indeed the perfection of our spirits cannot be but in union with the chiefe of spirits, which communicateth his goodnesse to the creature according to its capacity. This affection of Love, as it reflecteth upon Christ, being a fruit and effect of his love to us apprehended by faith, is the subiect of the second part of the following Treatise in 7. Sermons.

The iudicious Authour out of a piercing insight
into

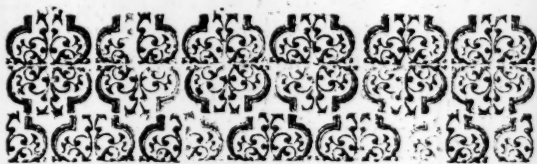
To the Christian Reader.

into the methods of the Tempter, knowing upon what rockes the faith of many suffers shipwracke; that neither the weak Christian might lose the comfort of his faith, through want of evidences, nor the presumptuous rest upon a fancy in stead of faith, nor the adversaries be emboldened to cast upon us, by reason of this doctrine of Justification by faith onely, their wonted nicknames of Soli-fidians, and Nulli-fidians; throughout the whole Treatise, and more especially in the last Sermon, he discourseth of good Workes, as they arise from faith and love. This is the summe of the faithfull and fruitfull labours of this Reverend, learned and godly Minister of the Gospell, who whilest he lived was an example of the life of faith and love, and of good workes, to so many as were acquainted with his equall and even walking in the wayes of God, in the severall turnings and occasions of his life. But it will be too much iniury to the godly Reader to be detained longer in the porch. Wee now dismisse thee to the reading of this profitable worke, beseeching God to increase faith, and to perfect love in thy heart, that thou maist be fruitfull in good workes.

Thine in our Lord Iesus Christ,

RICHARD SIBS.

JOHN DAVENPORT.



OF FAITH.

The first Sermon.

ROM. I. 17.

For by it the righteousness of God is revealed from Faith to Faith : as it is written, The just shall live by Faith.

IN the words I have read unto you, *Paul* tells them, that he is not ashamed of the Gospel of CHRIST. For it was a shame to him, partly, because the Gospel was then in persecution ; and partly, because he was plain in speech ; he came not with excellency of words, or mans wisdom, and therefore you may observe what adoe he had to defend himselfe in his Epistles to the *Corinthians*, a wise people, who partly hated,

B and

and partly despised his manner of delivery: but faith he, *I am not ashamed of it, for it is the power of God to salvation: it is that which, being received, will bring men to heaven, being rejected, will shut men up in hell, and therefore it is of no small moment. He gives a reason in these words, why it is the power of God to salvation: For, saith he, by it the righteousness of God is revealed:* That is, the righteousness which is of God, which onely God accepts, and by which alone men can be saved, is revealed by the Gospell, and no other way.

But to what purpose is this revealed, if I know not how to come by it? Many things are revealed; but how shall I know that they are mine? Therefore he addes, *It is the power of God to salvation, to every one that beleeves.* As it is revealed by the Gospell, so something is to be done on our part; as God manifests it, and layes it open, so you must receive it by faith.

Yea, but I have not so strong a faith, I cannot beleeve as I would, and as I should. Saies he, faith hath degrees, *it is revealed from faith to faith:* That is, one receives it in one degree, and the same afterward receives it in a greater degree, and so forward. All are alike justified, but there is difference in faith, some is stronger, some is weaker, which I will afterward shew at large.

The point to be gathered out of these words, is this:

Doff.

That Righteousnes, by which alone we can be saved now in the time of the Gospell, is revealed and offered to all that will take it.

You

You heare this it may be, you may not have such a conceit of the thing as you should have : but it is not a matter of light moment, but an exceeding great thing to see the righteousness of God revealed. It is the great, glorious mystery of the Gospel; which the Angels desire to pry into, which made *Paul* in his Ministry so glorious, which swallowed up his thoughts, that he could not tell how to expresse it : that now in this last age, *Christ hath revealed* throughus the *unsearchable riches of his Grace*. That is, Riches which I know not how to expresse. Therefore he prays that *God would open their eyes, that they might comprehend with all the Saints, the height, and length, and breadth of that Redemption, which CHRIST* hath wrought for them. It passeth our comprehension, yet he praises that they may comprehend it in such a measure as is possible, though there be a height, and breadth, & depth therein, which could not be measured. And this is it that is revealed to the soules of men, the escaping of Hell and death, such free access to the Throne of Grace, as none before had; this liberty to be made the *sonnes of God*, and *heires of heaven*, yea *Kings and Priests to God*, and making good of all promises, and the entailing of them to our posterity, and making them *Yea and Amen*. All this, I say, is now revealed, which before was not.

2. It is said to be revealed, partly, because this, of all other things was never writtē in the hearts of men. The Moral Law was written therein, but they had not the least iackling, the least crevice of

Why this righteousness is said to be revealed.

I.

It was not written in mens hearts by nature.

2.

In resp: & of
those that re-
veale it.

light to see this; partly, because it is now opened in a larger measure than it was heretofore, in the times of the Prophets: the dore was a little open before, but now it is wide open, and nothing is hid from the soules of men, that is necessary for them to know.

3.

In resp: of
tho'e that
heare it.

Againe, it is revealed not onely in regard of the Preachers that make it knowne, but likewise in regard of them that heare it: for there is a greater measure of the spirit of Revelation dispensed under the Gospell. Therefore, *Eph. 1. 18.* the Apostle prays that *the eyes of their understanding might be opened, that they might know what is the bope of their Calling, and the riches of his glorious inheritance in the Saints.* For what is it to have a light shining, if their eyes be shut to whom it shines? So the thing revealed is the Righteousnes of *God.* And lastly, it is that Righteousnesse, by which alone men can be saved.

Eph. 1. 18.

6. Questions
about this
righteousnes.

This is the maine point, which, that you may understand, I will open, by answering these six Questions.

1. How this Righteousnes of *God,* or, which accepted of *God,* saves.
2. How it is offered to us.
3. To whom it is offered.
4. Vpon what qualifications.
5. How it is made ours.

And lastly, What is required of us, when we have it. These hang one on another, but for memory sake I have thus distinguished them.

1. *Quest.*

How it saveth.

First: How doth it save? I answer: 1. This Righteousnesse

teousnes saves after the same manner that the unrighteousnesse of *Adam* did condemne: let us set these two together, and the thing will be plaine.

First, as *Adam* was one man, yet the common root of all mankind, of whom all that are guilty of death, & shall be damned, must be borne: so *Christ*, the second *Adam*, stands as a publike person, and the root of all that shall be ingrafted into, and borne of him.

Secondly, as *Adams* first unrighteousnesse, the first sin he committed, is communicated to men, and made theirs by imputation; and not so only, but by inherency also (for it hath bred in them originall sinne:) After the same manner the righteousness that *Christ* wrought, is made ours by imputation, and this imputative righteousness of *Christ* worketh a righteousness which qualifies the person, and is inherent in us. Lastly, as after this unrighteousnes comes death, which rules & reignes in us, bringing every thing into subjection, so that all the comforts men possesse, are overcome in some degree, while we live here, (al sicknesses, and troubles, and crosses, being as so many skirmishes which death hath with us, before the maine Battell comes:) So in *Christ* life reignes over all, and brings all into subjection to him: that is, it brings al the troubles man sustaineth, al the enemies he hath, yea death and sin into subjection, by degrees in this life, and after death perfectly. There is a comparison made in *Rom. 5. 14.* which you shall find more fully to expresse, and more largely to set this out than I have done. The

Ans. i.

A paralell between the unrighteousnesse of the first, and the righteousness of the second *Adam*, in 3. things.

Rom. 5. 14.

2 Cor. 15. 45.

first *Adam* was a figure of him that was to come, and 1 Cor. 15. 45. *Christ* is called the *second Adam*. Now you doe see the miserable fruit of *Adams* fall, you see by lamentable experience, what originall sinne is, and how much it hath corrupted us; why then should you thinke it a strange thing, that the righteousness of *Christ* should be imputed? Again, Death, you see, reignes over all by one; why then will not you beleeve that life shall reigne over all men, that is, bring every enemy of ours into subjection, by the other? For the righteousness of one saves, as the unrighteousnes of the other condemnes.

Ans. 2.
2 Cor. 5. 21.

Another expression I finde in 2 Cor. 5. 21. *As Christ was made sinne for us, who knew no sinne, so are we made the righteousness of God in him*: That is, though *Christ* was a man without sin in himselfe, yet our sin was imputed to him, and he was by *God* reckoned as a sinner; and then he kills him, putting our curse upon him; so to us that are free from righteousness, *Christ* is made righteousness, so that *God* looks on us as if we had performed perfect righteousness, and when that is done, he saves us. And so much for the first Question.

2. Quest.
How we shall
come by it.

But now when we heare that this righteousness saves, the Question is, How shall we come by it? In that it saves, it is good and comfortable, but it may save some men, and yet I have no share nor part in salvation?

Ans.

Answer, It is freely given to us, even as *Fathers* give lands and inheritances to their children, and as *Kings* give Pardons, and Titles, and Honours,
and

and Riches, out of their clemency, because they will, to shew their magnificence, and goodnes to their subjects; So doth God give this righteousness. As you shall find it expressed, *Esay 9. 6. To us a Child is borne, to us a Sonne is given: a place worth your marking and observation. And Ioh. 3. 16. God so loved the world, that he gave his onely begotten Sonne, &c. And Rom. 5. 17. it is called the gift of Righteousnes*: That is, a thing which God freely, simply, voluntarily, and only because he will, bestowes on men, not looking on any worthines in them of the same: (as we say, nothing is so free as gift.) The passage is this: For, *if through the offence of one, Death reigned in all, much more they which receive abundance of grace, and the gift of righteousness, shall reign in life by one Iesus Christ. So that God gives it freely out of his meere love, without any other motive or end, but to shew his magnificence, and to make manifest in the ages to come the unsearchable riches of Christ, the great and exceeding glorious riches that he hath provided for them that love him.*

Esay 9. 6.

Ioh. 3. 16.

Rom. 5. 17.

But what is the reason that God will have it communicated to the sons of men no other way but by gift? You shall see it, *Rom. 4. 5. that it is for these causes*:

Reasons why it is by gift.

Rom. 4. 5.

First, *That no man might boast in himselfe, but that he that rejoyceth may rejoyce in the Lord.* If any other bargaine or manner of conveyance had been made, wee should have had something to boast of, but comming meerely from God as a gift, we have cause to glory in God, and nothing else.

1.

That none might boast.

2.
That it be of
grace.

3.
That it might
be sure to all
the seed.

To whom it is
given.

Ans^w.

Mark. 16. 15.

Rev. 22. 17.

Again, it is a gift, that men may learne to depend upō *God* for it: *God* wil have no man challenge it as due; for it is a meere grace. Lastly, it is a gift, *that it may be sure to all the seed*. If there had been any thing required at our hands, (This do, fulfill this Law, and you shall have this righteousnes:) it had not bin sure, nay none had bin saved: for by the Law is transgression & wrath, but being by gift, it is firm and sure to all the seed: for when a thing is freely given, and nothing expected, but taking it, and thanksgiving for it, what is more sure?

But, when you heare this righteousnes is given, the next question will be, To whom is it given? If it be onely given to some, what comfort is this to me?

But (which is the ground of all comfort) it is given to every man, there is not a man excepted; for which we have the sure word of *God*, which will not faile. When you have the Charter of a King well confirmed, you reckon it a matter of great moment: What is it then, when you have the Charter of *God* himself? which you shal evidently see in these two places, *Mar. ult. 15. Goe and preach the Gospell to every creature under Heaven: What is that? Go and tel every man without exception, that there is good newes for him, Christ is dead for him, and if he will take him, and accept of his righteousnes, he shall have it; restraîne it not, but goe and tell every man under heaven. The other Text is Rev. ult. whosoever will, let him come, and take of the waters of life freely. There is a quicunque vult, whosoever will come, (none excepted)*

cepted) may have life, and it shall cost him nothing. Many other places of Scripture there be, to prove the generality of the offer: and having a sure Word for it, consider it.

But if it be objected, It is given onely to the Elect, and therefore not to every man.

I answer, when we have a sure word that it is given to every man under heaven, without any restraint at all, why should any except himselfe? Indeed when *Christ* was offered freely to every man, & one received him, another rejected him, then the Mystery of Election and reprobation was revealed; the reason why some received him being, because *God* gave them a heart, which to the rest he gave not; but, in point of offering of *Christ*, we must be generall, without having respect to Election. For otherwise the Elect of *Christ* should have no ground for their faith, none knowing he is elected, untill he hath beleaved and repented.

But *Christ's* righteousness being offered to men in state of unregeneration, How shall I know it belongs to me? There is no other ground but this Syllogisme. This righteousness belongs to every man that beleeves: but I beleeeve; therefore it belongs to me. Therefore, though it be applyed only to beleevers, yet it must be offered to every man.

Againe, we are bound to beleeeve that the thing is true, before we can beleeeve our share in it; we doe not therefore make it true, because wee beleeeve; but our beleeeving presupposeth the object of our Faith, which is this, that *Christ* is given: now

Object.

Ans. 1.

In the ministry of the Gospel, *Christ* is offered to every one in foure respects.

Ans. 2.

now the very beleeving doth not caule *Christ* to be given; but he is given, and therefore we beleeve. In all actions the object is in order of nature before the action it selfe; my beleeve makes not a thing true, but it is true in it selfe, and therefore I beleeve it. It being true that *Christ* is offered to all men, therefore I beleeve that I am reconciled and adopted, and that my sinnes are forgiven.

Ans. 3.

Againe, if hee should not be offered to every man, we could not say to every man, if thou dost beleeve, thou shalt be saved; but this we may say to all, even to *Indas*, if thou beleevest, *Indas*, thou shalt be saved.

Ans. 4.

Again, if it were not offered to all, then wicked men should be excluded as much as the Divels; but *Christ* tooke their nature on him, therefore it is possible for them, if they beleeve, to be saved.

Object.

But how differs this from the doctrine of the Adversaries; for they also say that *Christ* is offered equally to all?

Ans. 5.

I answer, In 2 respects: (not to run through all) The first is this, We say, Though *Christ* be offered, and freely given to all, yet *God* intends him onely to the Elect. They say, His intention is the same to all, to *Indas* as to *Peter*. The other is, They affirme, that as *Christ* is offered to all men, so all men have sufficient grace to receive him, there is an ability by that as well as a freedome, and universality in the offer. This we altogether deny. Though *Christ* be given to al, yet the gift of faith is a fruit of Election. *God* gives faith and repentance, and ability to receive him, where he pleaseth.

1. *God* intends him only to the elect.

2. *God* gives power only to them to receive him.

seth. The gate is open to al, we shut out none; but none will come in, but those whom *God* inables. A Pardon may be offered to all, and yet none accept it, but those whose minds *God* hath inclined. Therefore that he is offered to all, it is without question. They that question it, doe it because they do not understand the Doctrine of our Divines; for we propound it no otherwise in substance than they doe, onely we differ in the method: but it will be your wisdom to looke to that which will be of use, and yeeld comfort when you come to die. As this you may build on, The Gospell is preached to every creature under heaven, and therefore I have my share in it. If a Pardon be offered to some, whose names alone are inserted therein, you cannot say on any good ground, I am pardoned: but when the Pardon is generall, and offered to all, then I can beleieve the Pardon belongs to me. Were it onely to the Elect, whose names are written in the Pardon, we should first enquire whether we be elect or no, but that's not the method. Build you on the sure promise, they that are pardoned shal take hold of it, they that take not hold of it, shall be excluded.

The next thing a man will desire to know, is this; What qualifications are expected? Doth not *God* require to finde something in us, if hee give it us?

I answer, that it is offered to all, and no qualification at all is required as præexistent to bee found in us, but any may come and take it. *God* requires no qualification as concerning our sins;

4. *Quest.*
Unto what
qualifications
it is given.

Instance:
1 In finnes.

sinnes; he saith not, you shall be pardoned, to your sinnes be of such a number, or of such a nature, but though they be never so many, though of never so extraordinary a nature, though they may be aggravated with al the circumstances that can be, yet there is no exception at all of you, the pardon runs in generall termes, *This is the Lambe of God that taketh away the sinnes of the world.* And seeing it is in generall termes, why will you interline and restraîne it? You see it runnes in generall, and so you may take it.

1 Cor. 6. 9.

And as it is propounded generally, so is it generally executed: 1 Cor. 6. 9. You shall finde, the greatest sinnes that can be named are there pardoned: *Be not deceived, you know how no fornicator, nor adulterer, nor uncleane person, &c. shall enter into the Kingdome of God, and such were some of you: but now you are justified, now you are sanctified, now you are washed.* Though they had committed the greatest sinnes, you see, it is generally executed, without exception.

2. In graces.

But there is another sort of qualification. Is there not something first to be done? I know that though I have committed all the sinnes of the world, yet they shall not prejudice my pardon; but I must doe something to qualifie me for it. No, not any thing as antecedarious and precedent to the pardon; it is only required of thee, to come with the hand of faith, and receive it in the middest of all thy unworthinesse, whatsoever it be, lay hold on the pardon, and imbrace it, and it shall be thine.

But

But you will object, then to what end is the doctrine of humiliation? to what end is the Law preached to be a Schoolmaster, if no qualification be required?

Object. I.

I answer, humiliation is not required as a qualification; for no teares of ours, can give satisfaction. And againe, it hath beene found in a Reprobate; For *Iudas* had it. Neither is it any part of sanctification.

Ans. I.

But how is it required then?

As that without which we will not come to *Christ*. As for example, If we say to a man, The Physician is ready to heale you; before you will be healed, you must have a sense of your sicknes: this sense is not required by the Physician: (for the Physician is ready to heale him) but if he be not sicke, and have a sense of it, he will not come to the Physician. If at a generall Dole it be proclaimed, let all come hither that be hungry, a man is not excluded, if he be not hungry, but else hee will not come, therefore we preach, that none receive the Gospell but the poore, those that be humble, and touched with sense of sin and wrath; and we preach so, because indeed no man will come without it.

Ans. 2.

How humiliation is required before we come to *Christ*.

Simile.

In the next place, the Question will be, How this righteousness of *Christ* is made ours; or, what is to be done of him to whom it belongs?

5. Quest. How *Christ's* righteousness is made ours.

To this I answer, though no precedent qualification be required, yet this must be taken, a man must not reflect on himselfe, and consider, Am I worthy of it? but he must take it as a Plaster, which

Ans.

*Simile.*In what sense
faith is requi-
red.In what sense
conditions are
excluded.

Vide page 75.

Answ.

Simile.

Esay 55. 1.

What this ta-
king is.*Answ.*

which if it be not applyed, will not heale; or as meat, which if it be not eaten, doth not nourish. As the husband wooes his Spouse, and saies thus, I require nothing at thy hands, no condition at all, I doe not examine whether thou art wealthy, or no; whether thou be faire, or no; whether thou be out of debt, or well conditioned, it is no matter what thou art, I require thee simply to take me for thy husband. After this manner comes *Christ* to us; we must not say, Am I worthy to make a Spouse for *Christ*? Am I fit to receive so great mercies? Thou art onely to take him. When we exclude all conditions, wee exclude such a frame and habit of mind, which wee thinke is necessarily required to make us worthy to take him. As if a Physician come and offer thee a Medicine, by which thou maist be healed, and say, I require nothing at your hands, onely to drinke it, for else it will doe you no good: So *God* offers the righteousness of *Christ*, which is that that heales the soules of men, *God* looks for nothing at your hands, it matters not what your person is, onely you must take it. So you shall finde him selfe expressing it, *Esay* 55. 1. where he compares this to the offer of wine and milke: *Come buy wine and milke without money*: Let him that is athirst come, and he that hath no money. As if he had said, it is freely offered, you are onely to take it.

But when you heare you must take it, the question will be, What this taking is.

I answer, This taking is nothing else but that which

which we call *Faith* : and therefore that we may not erre in the maine, I will declare what Faith is. And it is nothing else but this, when these two things concur, that *God* the Father wil give his Sonne, and freely offers righteousness, and we receive this righteousness, taking *Christ* for our Husband, our King and Lord.

Faith what.

But you will say, Faith is more : for *Fides est actus intellectus*, it is an act of the understanding, assenting to Truthes for the Authority of the Speaker, therefore the mind and will must concur to make up this Faith.

Object.

For the better understanding of it, marke this word, *The righteousness of God is revealed* : wherein is likewise implied, (though it be not expressed) that it is offered : for to what purpose, or what comfort is it to see that there is such a righteousness, if it be nothing to use? but it is so revealed, that it is also offered. Now being both revealed, and offered, you must find something in men answerable to both these : to the revelation of it the understanding assenting to it as a Truth, that *Christ* is come in the flesh, and offered to all men.

Ans.

Faith in the understanding and will both.

Againe, to answer to the matter of the offer, there is also an act of the will, whereby it comes in, & takes or imbraceth this righteousness. Both these, *1 Tim. 1. 15.* are put together; *This is a faithfull saying, & worthy to be received, that Iesus Christ came into the world to save sinners.* It is true, faith the understanding, and therefore that beleeves it ; but it is worthy to be received, faith the will, therefore that comes in, takes and accepts it. As

See pag. 20, 21
56, 57, 58.

1 Tim. 1. 15.

in

Simile.

in matter of marriage, if one come & tell a Woman, there is such a man in the world that is willing to bestow himselfe on you, if you will take him, and accept him for your Husband: Now (marke what it is that makes up the marriage on her part:) first she must beleieve that there is such a man, and that that man is willing to have her, that this message is true, that it is brought from the man himself, and that it is nothing else but a true declaration of the mans mind. This is an act of her mind or understanding: But will you take him, and accept of him for your Husband? now comes the will, and the concurrence of these two makes up the match. So we come and tell you, There is such a one, the *Messiah*, that is willing to bestow himselfe on you; If you beleieve that we deliver the message from *Christ*, and doe consequently imbrace and take him, now are you justified, this is the very translation of you from death to life, at this very instant you are delivered from Satan, possessed of a Kingdome, and salvation is come to your house.

Three things
must concurr
in receiuing
Christ.

Now because this taking of *Christ* is the maine point which makes *Christ* ours, and the want whereof is the cause that every man is condemned, (it comming neereſt to life and death,) that you may know what it is, wee must tell you that this is required therein:

First, there must not be *Error persona*, error of the person.

Secondly, you must understand aright what this taking is.

Thirdly,

Thirdly, there must be a compleat deliberate will, which must concur to this action of taking.

These three being declared, we shall not easily be deceived in it :

First, when you heare of this righteousness of *Christ*, and it being made ours; you must know that first *Christ* himselfe is made ours, and then his righteousness, as first you must have the husband, and then the benefits that come by him. I say, take heed that there be not an error of the person, that you mistake him not. And this excludes all ignorant men, that take not *Christ* indeed, but onely in their owne fancie. Therefore when you come to make this marriage, you must know that *Christ* is most holy, that he is also such a one as will bring persecution with him, as sayes of himselfe, that he knowes not where to lay his head, such a one as for whose sake you must part with every thing; such a one as is hated in the world, and for whose sake you must be hated: some would have the man, but they know not the man, & so many thousands are deceived, that are willing to take *Christ*, but they know not what they take, they understand not *Christ* aright, there is an error of the person, and so a misse of the match, and consequently of Iustification: for, so as to make him their Lord, so as to be subject to him, they take him not, they do not consider that he requires such and such things at their hands.

Secondly, If there be no mistake of the person, yet what is this taking? In marriage there is a certaine forme to be observed, and if that forme be

C

mist

1.

There must be
no error a-
bout the per-
son.

2.

The right
forme must be
o served.

Christ must be
taken only.

mist of, there is a misse of the match. This taking therefore is nothing but this, so to take him, as to be divorced from all other Lovers; so to serve him, as you serve no other master; so to be subject to him, that you be subject to nothing in the world besides. This is properly to take *Christ*, and this excludes the greatest part of men, they being ready to take *Christ*, and yet they will love the world too: but *God* tels them, that *if they love the world, the love of the Father, nor the Sonne, is not in them*. You must have your affections weaned from every kinde of vanity. Go thorow the whole Universe, looke on all the things that are, Riches, and Pleasures, and Honours, Wife, and Children, if your heart be not weaned from every of them, you take him not as a Husband.

Againe, others will serve *Christ* and their riches too, their credit too, their owne praise with men too; but *Christ* tels them, no man can serve both; you must serve him alone, and be obedient to none but him: if you doe so, you take him for your Lord indeed. So likewise, many will be subject to him as a King, but they will be subject to their lusts too, if their lusts command them, they cannot deny them, some they will reserve; and, you know how many this excludes. Therefore you shall finde, that no man can take *Christ* and his wealth: you know, the yong man was shut out, because he would not let goe his possessions, wch he must part with, or else have none of him. So, *Ioh. 5. 44. If you receive the praise of men, how can ye beleewe?* That is, if you be not weaned & divorced from

Ioh. 5. 44.

from all, you cannot beleewe. Though you be the off-scouring of men, though you be mocked and scorned, it matters not; but if you seeke the praise of men, you cannot beleewe. Where, by the way, you may marke something, and adde it to that I said before. What is the reason that the seeking praise of men should hinder frō beleewing? Certainly, if faith were onely an act of the understanding, assenting to the truth for the authority of its speaker, it would be no hindrance or impediment to the act of the mind, in beleewing that such a thing is true; so that it must needs have reference to the will. Therefore, saith *Christ*, While you seek the praise of men, how can you beleewe? That is, take me for your *God* and *Lord* whom you will serve altogether. So that to take *Christ* with a justifying faith, is nothing else but to receive him, as it is expressed in many other places of Scripture: *Ioh. 1. 11. He came unto his own, and his owne received him not; but to as many as received him, he gave power to become the sons of God, even to them that beleewe on his name.* And so it is not (as the Papists say) a meere act of the understanding, but ataking of him for your *God*, your Savior, to whō alone you will be subject, and give your selfe.

Last of all; When these two are done and effected, so that there is no error either in the person or in the forme, there is yet one thing more remains behinde, and that is, to take and accept him with a compleat, a deliberate, and true will. For, even as in other matches, put the case the person be knowne, and the forme duly observed,

Ioh. 1. 11. 12.

3.

Christ must be taken with a compleat and deliberate will.

Three things
required in
the will in ta-
king Christ.

1.
It must bee
compleat.

2.
Deliberate.

3.
True, or free.

yet if there doe not concurre a compleat will, it is not properly a match: and therefore those matches are unlawfull, which are made before yeeres of discretion, when a man hath not the use of his will, or when a man is in a phrenzie, because there is then no compleat or deliberate will, so in this spirituall match, you shall see how many the want of such a will excludes.

First, I say, it must be compleat, which excludes all wishers and woulders, that prize *Christ* a little, that could be content to have *Christ*, but it is rather an inclination than a compleat will, that are in an *equilibrio*, that would have *Christ*, but not yet, that would live a little longer at ease, and have a little more wealth, but are not come to a resolute peremptory will, that have only a weake inclination, which is not enough: for in a match, the will must be compleat, and it's needfull it should be so, it being a thing that must continue all a mans life.

Againe, it must be a deliberate will; and this excludes all those that will take *Christ* in a good moode, on some sudden flash, when they are affected at a good Sermon, and have some good motions cast into their mindes, that will (at such a time) be content to take *Christ*, to serve him and obey him, to forsake their sinnes, and give over their former lusts, but the will is not deliberate.

Last of all, as it must be compleat and deliberate, so it must be a true will, that is, it must be free; and that excludes all them that meereley for servile feare, at time of death, in the day of sicknes
and

and trouble, when hell and heaven are presented to them, will take *Christ*: Indeed, you can scarce come to any, but, in such a case, he will profess that he is now content to take *Christ* for his Lord and Saviour; but this is done by constraint, and so the will is not free. So I say, when all these concur, the match is now made, & you are justified.

But after the match is made, something is required. Therefore there is one Question more: and that is, What is this that is required after the making of the match?

I answer, it is required that you love your husband, *Iesus Christ*, that you forsake Father and Mother, and become one Spirit with him, as a man is one flesh with his wife: for you are now bone of his bone, and flesh of his flesh.

2. Again, it is now required that you should repent. And that is the meaning of that place, *Repent, for the Kingdom of heaven is at hand*. I tel you of a Kingdom, and a great Kingdom, but no man can come into that Kingdom, except he repent: you must walke no longer after the flesh, but after the Spirit: You must have your flesh crucified, with all the affections and lusts of it.

3. You must part with every thing for his sake, whether it be riches, or honours, or credit, or whatsoever, it is no matter, you must be ready to let them all goe.

4. You must be ready to undergoe any thing for his sake: you must have him for worse as well as for better: *you must be content to be hated of all men for his sake, you must take up your crosse, and follow him.*

6. *Quest.*

What is required of us when we have it.

Ans.

1.

To love Christ

2.

To repent.
Mat. 3. 2.

3.

Part with all
for him.

4.

To suffer for
him.

5.
To do for him.
Tit. 2. 14.

5. You must doe much, as well as suffer much for him: he died to this end, *that he might purchase to him a peculiar people, zealous of good workes*: you must respect him as a wife doth her husband, not as a servant doth a hard Master; you must not look on his Cōmandements as a hard task, whereof you could willingly be excused, but as one that hath his heart inflamed to walke in them, as a loving Wife, that needs not to be bidden to doe this or that, but if the doing of it may advantage her Husband, it will be a greater griefe to her to let it lye undone, than labour to doe it.

Object.

But now men say, This is a hard condition, I little thought of it.

Ans.
None take
Christ upon
his own condi-
tions, till they
be thoroughly
humbled.

It is true, the condition is hard, and that is the reason that so few are willing to come in, when they understand these after-clap conditions, that they must part with all, that they must be persecuted, that their will must be perfectly subject to the will of *Christ*, that they must be holy as he is holy, that the same mind must be in them that is in *Christ Iesus*, that they must be of those peculiar people of *God*. And therefore have we told you, that none will come in to take *Christ* for their husband, till they have bin bitten with the sense of their sins, till they be *heavy laden*, and have felt the weight of Satans yoke, till then they will not come under the yoke of *Christ*; but those that be humble, that have their hearts broken, that know what the wrath of *God* is, that have their consciences awaked to see sin, will come in, and be glad they have *Christ*, though on these conditions, but the

the other will not. If you wil have *Christ* on these conditions, you may: But we preach in vaine, all the world refuseth *Christ*, because they will not leave their covetousnes, and idlenesse, and swearing, and their severall sports and pleasures, their living at liberty, their company-keeping, they wil not do the things that *Christ* requires at their hands, and al because they are not humbled, they know not what sin meanes; whereas, should *God* shew it to them in its right colours, should they be but in *Indus* his case, had they tasted of the terrours of the Almighty, were their consciences enlightened, and did it set them on, they would take him with all their heart.

But another Objection comes in; I would come in, but how should I doe it? I want power and ability, I cannot mortifie the deeds of the body, could I do that, I would not stand on the busines.

To this I give a speedy answer: If thou canst come with this resolution to take him, take no care for doing of it; for as soone as thou art his, he wil give thee another spirit, he wil enable thee to all things, *Ioh. 1. 12. To as many as received him, to them he gave power to become the sons of God: what is that? is it an empty title? No, he made them sons, not borne of the flesh, or of the wil of man, but of God. It is true, with thy own heart thou art not able to doe it; but what if God give thee a new heart, & a new spirit? When the match is made, and concluded betweene him and us, he sends his Spirit into our hearts, and this spirit gives vs ability, making vs like Christ, changing vs, and causing vs to delight*

Note.

Object.

Ans.

When wee resolve to take *Christ*, *God* gives us power *Ioh. 1. 12, 13.*

in the duties of new obedience in the inward man. Therefore take not care for ability, onely labour for an honest heart, armed with this resolution; I am resolved to take *Christ* from henceforth, and you shall find another Spirit to enable you exceedingly. And now, that we may not let al this goe without some application, we will hereof make two Vses.

Use. 1.
To see the
greatnesse of
mans sin, and
Gods lustice
in condem-
ning.

Aggravation
of sins against
the Gospell.

First, this great use is to be made of it, to learne hence to see how great the sinne of men is, and how just is their condemnation for the same, that when this *righteousnes of God* is revealed from heaven by this Gospell, which we now preach, they resist it, casting it at their heeles, not regarding it, but despising these glad tydings of salvation, which is so glorious a mystery. This very thing that wee preach to you, is it that was so many thousand yeeres agoe fore-told, and as long expected, being the greatest worke that ever *God* did. This is that which *Paul* magnified so much, and stood so amazed at. Therefore, if you reject it, know that your sinne is exceeding great: we that preach the Gospell, are Messengers sent frō the Father, to invite every one of you to come to the Marriage of his Sonne: If you will not come, (as some of you are yong, and mind other things; others of you have gone long in an old tract, & wil not turne; some have married a wife, others have other busines, and therefore you will not come; or if you doe come, it is without your Wedding Garment, you come not with a conjugal affection) I say, if you refuse, the Lord will

deale

deale with you, as with them in the Gospell, he will have you brought and slaine before his face. And we come not from the Father onely, but we are also sent from the Son, he is a suitor to you, and hath dispatched us as Ambassadors to wooe you, and to beseech you to be reconciled; if you will come, he hath made knowne his minde to you, you may have him; if you will not come, you will make him angry; and you had neede to kisse the Sonne lest he be angry: though he be so mercifull, as not to quench the smoking flax, nor to breake the bruised Reede, yet notwithstanding, that Sonne hath feet like burning brasse, hee hath a two-edged sword in his hand, and his eyes are like flames of fire: So you shall finde him to be, if you refuse him. As he is a corner stone for some to build on, so hee is a corner stone to grinde them to powder, that refuse him. When the better is the suitor, & is rejected, what wrath, what indignation breeds it among men? And so take all the sinnes you have committed, there is none like this, none shall be so much laid to your charge at the Day of Iudgement, as your rejecting of the Son, and of his righteoulines revealed, and freely offered to you. What *Christ* said, (*it shall be easier for Sodome and Gommorrah than for such a City*) I may apply to every one that's come to heare me this time; If you will not give care to my invitation, it shall be easier for *Iewes* and *Turkes*, for the *Salvages* at the *East-Indies*, than for you. It had beene better for you that *Christ* had never come in the flesh, that his righteoulines had neuer beene offered to you.

There-

Rejecting
Christ the
greatest sin.

Mark. 16. 16.

Mar. 16.

Hearers of
two sorts.To be worthy
of Christs
righteousnes
what,

Therefore is that added, *Mar. 16. He that beleeves not, is damned:* of such consequence is the Gospell. When *Moses* was on Mount *Ebal*, he set before them a blessing and a curse, life and death: so doe I now; If you will not accept of *Christ*, you are cursed. Therefore, when you heare this offer, Let every man examine himselfe how he stands affected unto it. For al hearers are divided into these two sorts, some are worthy, and some unworthy. As when *Christ* sent away his Disciples, *If any were worthy, their peace was to rest upon them*, if they were not worthy, they were to shake off the dust of their feet against that Citie. I say, consider if you be worthy of this righteousness: for if you find your hearts to long after it, if you finde you prize it much, so that you can reckon all as drosse and dung in comparison of it, and will sell all to buy this Pearle, then are you worthy: But if, when you heare of it, you neglect it, and attend unto it coldly, you are unworthy, and against such wee are to shake off the dust of our feet: that is, *God* shall shake you off as dust, when you come for salvation to him at the day of Judgement.

If in examination you find your selves unworthy, that this work hath not bin wrought in you, (wherin it is your best way to deale plainly with your selves) then give no rest to your selves, but enter into a serious consideration of your sins, attended on *Gods* Ordinances, make use of all that hath been delivered concerning humiliation, and give not over untill you have attained this eager desire after *Christ*. Indeed this is wrought by *God* himselfe,

himselfe, but give not you over. This is it S. *Iohn* calls drawing: *None can come to me, except the Father draw him*: and that is done when God gives another will; when, on the propounding of *Christ*, he gives *agninam voluntatem*, the nature of a Lambe, changing the heart, and working such an inclination to *Christ*, as is in the Iron to follow the Loadstone, which never rests untill it be attained.

Thus it was with the Woman of *Canaan*, she would have no denyall; and, *Cant. 3.* with the Spouse, that would not be at quiet untill she had found her Beloved, seeking him day and night; finding him not within, she inquires of the *watchmen*, and never gives over till she had found him whom her soule loved. As God puts an instinct in the creature, such a violēt, strong, impetuous disposition and instigation is in them that shall be saved, and belong to *Christ*, God puts into them such a disposition as was in *Sampson*, when hee was athirst, *give me water, or else I dye*; so are they athirst after *Christ*, give me *Christ*, or else I dye. And this you must have; for God will put you to it, he will try whether you be worthy commers, or no. Commonly, at the beginning, he is as a man that is in bed with his children, and loth to rise, but you must knocke and knocke againe; and as it was with the unjust Iudge, importunity must doe it; though your desire be strong, yet for a time, in his ordinary course, he with-holds and turnes a deafe eare, to try if thou hast an eager desire: for if it ceaseth quickly, he should have lost his labour in bestowing *Christ* on thee. But if nothing

Ioh. 6. 44.

Cant. 3.

God works a strong desire in the Saints after *Christ*.

How God tryeth the strength of our desires after *Christ*.

What we have
together with
Christ.

thing wil make thee give over, it thou wilt beseech him, and give him no rest, I'll assure thee *God* cā not deny thee, and the longer he holdeth thee off, the better answer thou shalt have at the end. And when thou hast *Christ*, thou hast that that cannot be expressed; for, with him, thou hast *all things*: When you have him, you may go to him for Iustification, & say, *Lord*, give me remission of sins, I have *Christ*, & thou hast promised that all that are in *Christ* shall have pardon, that they shall have thy Spirit, & be made new creatures, now, *Lord*, fulfill these promises. I say, it is a condition beyond expression, next to that we shall have in heaven, and far above that which any Prince or Potentate in the world hath, farre beyond that which any man that swims in pleasures, & abundance of wealth hath; which, if it were knowne, would by all the world be sought after. Therefore, when you heare of such a condition offered, take heed of refusing it: for if you do, your sinne is hainous, and your condemnation will be just.

Vse 2.
Not to deferre
the taking of
Christ.

The second Vse I will onely name: Consider what it is to refuse, yea what it is to deferre your acceptance of it: *God* may take your deferring for a denial; you that thinke, Well, I will take it, but not yet, take heed lest you never have such an opportunity again. I say, be exhorted, be moved, be besought to take it. This I speake to you, that be humble, to so many among you as have broken hearts; others may take him if they will, but they wil not, they mind not this doctrine, they regard not things of this nature, they will when they lye

a dying, but now they haue something else to do. But you that *mourn in Sion*, you that haue broken hearts, that know the bitterneſſe of ſin, to ſuch as you is this Word of Salvation ſent: Others haue nothing to doe with it; and let them not thinke much to be excluded; for *Chriſt* excludes them: *Come to me all ye that are heavy laden, & ye ſhall find reſt*: Not but that others ſhal haue him, if they wil come, but they wil not take him on the precedēt conditions, named before. It may be, they would haue redemption, & freedome, and ſalvation by him, but they wil not take him for their King. They that be humble, that haue their hearts wounded with the ſenſe of ſin, are willing to take him on his own terms, to keep his Commandements, & not think them grievous; to beare his burden, & think it light, to take his yoke, & count it eaſie; to give all they haue for him, and to think all too little; to ſuffer perſecutiō for his ſake, & to reioice in it; to be content to be ſcoffed at, and hated of men; to doe, to ſuffer any thing for his ſake, and when all this is done, to regard it as nothing, to reckō themſelves *unprofitable ſervants*, to account of all as not worthy of him. Therefore be not ſhye in taking of him: for you haue free liberty.

But, before I diſmiſſe you, let me ſpeak a word to you that be not yet hūile, let me beſeech you to conſider 3. things to move you. Firſt, the great danger that is in not taking of him. If you could be well without him, you might ſit ſtill as you are; but you ſhall die for want of him. If a Wiſe can live without a husband, ſhe may ſtay unmarried:

Mat. 11. 28, 29.

They that bee willing to take Chriſt, how they be affected.

Three conſideratio is to move men to take Chriſt.

I.

The danger in not aking him.

unmarried: But when a mans cate is this, I see without *Christ* I must perish, I must lose my life, that is the penalty, such is the danger if I refuse him, methinks this should move him.

2
The benefit in
taking him,

Sec ondly, as the danger of refusing him, so consider the benefit of taking him: if you will have him, you shall with him have a Kingdome, you shall change for the better; for whatsoever you part withall, you shall have an hundred fold in this life: if you forgoe any pleasure or lust, you shall have for it the joy of the *Holy Ghost*, far exceeding them: If you part with riches, you shall be truly rich in another world; yea, you shall there have a Treasure: If you lose friends, you shall have *God* for your friend, and shall be a Favourite in the Court of Heaven. In a word, you shall have an hundred fold.

3.
The certainty
of having him.

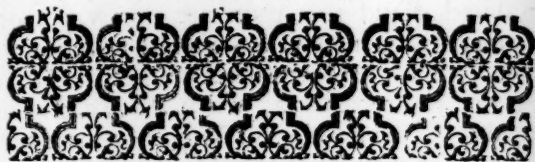
The certainty
of Gods pro-
mise.

Thirdly, you shall be sure to have it, you shall not be deceived: for *God* hath put out his word, he hath declared that to be his will, and it stands now with his justice as well as with his mercie, to give *Christ*: his word is a corner stone, and you may build on it: Nay by two immutable things he hath confirmed it, his Word and his Oath, and *Heaven and Earth may passe, but they shall not passe*, you may build on them, to have *Christ* and salvation by him. Whē *Paul* had delivered Gods mind, if an Angell frō heauen should tell thē the foundation is sandy, nay, if he himselſe should preach another doctrine, they were not to beleeeve him. Therefore if you will take him & have him, *Trust perfectly in the grace that is revealed by Iesus Christ,*
doe

doe it not by halves; It may be I shall be saved, it may be not; thou maist build on it, thou maist venter thy life on it. All these things considered, the greatnes of the danger in refusing, of the benefit in accepting; and if it be thus sure, if we will take him, then put it to venture, why doe you stand off? What can we say more to perswade you? If you will take him, and this righteousness, you may have it. *God hath committed this to us; what we loose on Earth, shall be loosed in Heaven.* He hath given us the Keyes of Heaven and Hell, and if we open the gates of heaven to any, they shall stand open; but now in the preaching of the word, the gates of Heaven stand open to every one of you. Therefore come in while it is called to day, before the Sun set on you, as you know not how soone it may. Indeed, if we had not made the offer, the danger had bin ours, and we should have perished for your sakes: but seeing we have *made manifest the whole Counsel of God*, we are now free from the blood of every one of you; for we have made knowne the will of God to the full; you know what is offered to you; and if you take him not, your blood shall be upon your own heads. Therefore consider whether you will take him or refuse him, that is the question, Will you take him or not take him? You that now refuse and slight this offer, the day may come, when you would be glad to have it. You that are now in the height and flower of your youth, and you that are more ancient, living in health and wealth, and having your fill of pleasures, it may be, for the present, you

you have other things to take up your minds, but the time will come when the Bridegroom shall enter in, and the doores shall be shut, when your houre-glasse shall be out, & your time spent, and then this relation of righteousness, & remission of sinnes, now offered, would be reckoned glad rydings: but take heed that it be not too late, beware lest you cry, and *God* refuseth to heare: Not but that *God* will heare every man, if his cry comes from unfeigned faith and love; but, it may be, *God* will not give thee that unfeigned faith and love, when you be come to that extremity: seeing you would not come when hee called, it may be he will not come when you call; it may be he will not breath the breath of life, nor give such a spirit & disposition as he will accept of. *Christ* dyed to purchase to himselfe a peculiar people, zealous of good works, & not onely to save men. He dyed for this end, that men might doe him service; and if you will not come in now in time of strength and youth, when you are able to doe him service; I say, in his ordinary course, he will reject you now in your extremity, you may not then expect mercie at his hands. Therefore doe not say, I will follow my covetousnes, and idlenes, my pleasures and busines, my lusts and humours, and hereafter come in; for you are not to chuse your owne time. If he call you, and you refuse to come, take heed lest in his wrath hee sweare that you shall not enter into his rest.

FINIS.



OF FAITH.

The Second Sermon.

ROM. I. 17.

For by it the righteousness of God is revealed from Faith to Faith: as it is written, The just shall live by Faith.



He next point, that these words afford vs, is this, that, *Faith is that whereby the righteousness of God is made ours to salvation.*

Doct. 2.

The righteousness of God (saith the Apostle) is revealed from faith to faith: That is, it is so revealed and offered by GOD, that it is made ours by faith, we are made partakers of it by faith: you see it ariseth cleerely from the words.

D

Now

Two Cove-
nants.

Now for the opening of this point to you, you must understand that there are two wayes or Covenants, whereby God offereth salvation to men. One is the Covenant of workes, and that was that righteousness by which *Adam* had been saved if he had stood in his innocency; for it was that way that God appointed for him, *Doe this, and live*: But *Adam* performed not the condition of that Covenant, and therefore now there is another Covenant, that is, the Covenant of Grace, a Boord given us against Shipwracke. Now this Covenant of Grace is double:

Either absolute and peculiar;
Or conditionall.

1.
Absolute.
Ier. 31.

Ezek. 36.

Absolute, and peculiar onely to the Elect; so it is expressed, *Ier. 31. I will put my Law into your inward parts, and write it in your hearts, and I will be your God, and you shall be my people.* So likewise, in *Ezek. 36. I will give you a new heart, and put a new spirit within you, & I will take your stony hearts out of your bodies.* Here the Covenant is expressed absolutely, and this is proper onely to the Elect.

2
Conditionall.

But now beside this, there is a conditionall Covenant of Grace, which is common to all: and that is expressed in these termes; *Christ* hath provided a righteousness and salvation, that is his worke that hee hath done already; Now if you will beleeve, and take him upon those terms that he is offered, you shall be saved. This, I say, belongs to all men. This you have thus expressed in the Gospell in many places, *If you beleeve,*

you

you shall be saved, as it is, Mark. 16. Goe and preach the Gospell to every creature under Heaven; he that wil beleeve shal be saved, he that wil not beleeve shall be damned. It is the same with that Rom. 4. 5. To him which worketh not, but beleeueth in him which justifieth the ungodly, his faith is counted righteousness. (Mark it) To him that beleeueth on him that justifieth the ungodly, that is, there is a certaine justice of righteousness that Christ hath prepared or purchased for men, though they be ungodly, he requires nothing of them before-hand, though they be wicked and ungodly, yet this righteousness is prepared for them; that which is required of them, is onely that they take it. Now he that will beleeve G o d that hee hath prepared this for him, and will receive it, it is enough to make him a righteous man in Gods acceptation: so that this is the onely way now by which men shall be saved. The worke is already done on Christs part, there is righteousness that God hath prepared, which is therefore called the righteousness of G o d; and there is nothing precedently required or looked for on our part, but taking and applying of it.

But, you will say, Is there nothing else required of us? Must G o d doe all, and must we doe nothing but onely take that righteousness that is prepared for us?

I answer, it is true indeed, we must lead an holy life, a religious, sober, and righteous life; for, for this end hath the grace of God appeared, saith the Apostle: yet thou must know withall,

D 2

that

Mar. 16.

Rom. 4. 5.

Note.

Quest.

Ans.

Though holiness be required, it is Gods worke.

*Simile.**Eph. 2. 10.*

that we cannot work in our selves this holinesse, this religious and sober conversation, that must be *Gods* worke altogether, we are onely to take this righteousness, and the other is but a consequent that followeth upon it. To illustrate this unto you by a similitude, A Wheele or a Bowle runneth, not that it may be made round, that is the businesse of the workeman, who makes it round, that it may run : So it is in this case, *God* doth not looke that we should bring holinesse and piety with us, for we have it not to bring : wee are at the first onely to beleieve and accept this righteousness that is offered us : when that is done, it is *Gods* part to frame us, and to fit and fashion us for an holy life : such a kind of speech you have it expressed in, *Eph. 2. 10. We are Gods workmanship, fashioned in Christ Iesus to walke in good workes, which he hath ordained, &c.* Marke it : it is not an action of our owne, but *G O D* is the workeman, we are the materials, as the clay and the wood, that hee takes into his hands ; when we have but taken this righteousness that is offered, it is *Gods* work to cast vs into a new mould, to give us a new heart, and to frame a new spirit within us, that so we may walk in good workes before him : this is the great mystery of godlinesse : for we have much adoe to perswade men to beleieve that the righteousness prepared by *C H R I S T* should bee offered to them, and nothing be required but receiving of it : this will not linke into the hearts of men by nature, they thinke they must doe something precedently, or else

else this righteousnesse is not offered them. But, my beloved, we must learne to beleeve this, and know that it is the worke of God, to sanctifie us after he hath justified us. I confesse, it is not so in other things, there is still some action of our owne required to gaine this or that habit or ability, as you see in naturall things, there are some kinde of habits that we get by some precedent actions of our owne, as the learning of Arts and Sciences, to learne to write well, &c. here there is some action of our owne required to fit us for it, and then we get the ability to doe it.

Habits of two
sorts.

But besides these, there are other habits, that are planted by nature in us, as, an ability to heare, to see, to taste, &c. Now for these, wee need not any action of our own for the attaining of them, because they are planted in us by nature. So it is in these things that belong to salvation: It is true indeede, we may get habits of morall Vertues by labour and paines of our owne, there are actions of our owne required to them; and in that the Philosopher said right, that *we learne to be temperate, and sober, and chaste, &c.* But now for the Graces of the Spirit, there it is not so; those habits that nature hath planted in us, wee exercise them naturally, without doing any action of our owne to attaine them; as we doe not by seeing oft learne to see, but it a faculty naturally planted in us: so it is in all the works that wee must doe, which are the way to salvation, God workes them in us, hee infuseth those habits into us. Therefore this conclusion is good,
D 3 that

that it is faith alone, by which this righteousness is made ours to salvation.

Gal. 2.

This is evident by the Apostle, *Gal. 2. ult.* Saith he, it is not by the Law, *If righteousness had been by the workes of the Law, then Christ had died without a cause.* As if he should have said, salvation must needs be by one of these two.

Either by something that we doe our selves, some actions that we our selves have wrought, or else it must be meerely by faith. Now if it had been attainable by any work of our owne, *Christ dyed without a cause:* as if he should say, *Christ could have given you ability to doe those works without his dying;* but for this very cause *Christ came into the World, and dyed,* that he might worke righteousness, and make satisfaction to GOD: so that you have nothing to doe for the first attaining of it, but to receive it by faith.

four Reasons
why God will
save men by
faith.

Rom. 4. 16.

1. Reason.
That it might
be of grace.

And if you would know the reason, why God, that might have found out many other wayes to leade men to salvation, yet hath chosen this way above all others to save men, onely by faith, receiving the righteousness of CHRIST, which hee hath wrought for us; you shall finde these four reasons for it in the Scriptures: Two of them are set downe, *Rom. 4. 16. Therefore it is by faith, that it might come by grace.* (Marke it:) This is one reason why God will have it by faith, *that it might be of grace:* For if any thing had been wrought by us (as he saith in the beginning of the Chapter) it must have been given as wages, and so it had been received by debt, and not by favour;

your; but this was *Gods* end in it, to make known the exceeding length and bredth of his love, and how *unsearchable the riches of Christ* are: his end was to have his Grace magnified. Now, if there had been any action of ours required, but meerly the receiving of it by faith, it had not been meerly of grace; for faith empties a man, it takes a man quite off his owne bottome; faith commeth as an empty hand, and receiveth all from *God*, and gives all to *G o d*. Now that it might be acknowledged to be free, and to be altogether of grace, for this cause *God* would have salvation propounded to men, to be received by faith onely.

Secondly, as it is by faith, that it might come by grace, so also *that it might be sure*, that the promise might be sure; if it had been any other way, it had never beene sure. Put the case that *G o d* had put us upon the condition of obedience, and had given us grace and ability, as hee did to *Adam*, yet the Law is strict, and the least fayling would have bred feares and doubts; and would have caused death. But now, when the righteousnesse that saveth us is wrought already by *God*, and offered to us by him, and offered freely, and that the ground of this offer is the sure Word of *God*, and it is not a conjecturall thing, now we may build infallibly upon it: for unlesse faith have footing on the Word, we cannot say it is sure, all things else are mutable, and subject to change: therefore when *God* hath once said it, we may firmly rest in it, and it is sure.

2. Reason.
That it might
be sure.

And this is the second reason why it is onely by faith.

3. Reason.
That it might
be to all the
seed.

Thirdly, it is by faith, *that it might be to all the seed*, not onely to those that are of the Law, but also them which were strangers to the Law. If it had been by the Law, then salvation had been shut up within the compasse of the Iewes; for the Gentiles were strangers to the Law of God, they were uncleane men, shut out from the Common-wealth of Israel; but when it is now freely propounded in the Gospell, and nothing is required but onely faith to lay hold upon it, when there is no more looked for but beleevings, and receiving; hence it comes to be to all the seed: for *Abraham* himselfe, before he was circumcised, he was as a common man, the vaile was not then set up; yet, even then, his faith was imputed to him for righteousness.

4. Reason.
That no flesh
might rejoyce
in it selfe.

1 Cor. 1. 30.

Ephes. 4.

The last reason why it is of faith, is, that no man might boast, *that no flesh might rejoyce in it selfe*; for if it had been by any other meanes, by any thing done in our selves, we had had cause to rejoyce in our selves, but, for this cause, saith the Apostle, 1 Cor. 1. 30. *Christ is made to us wisdom, righteousness, sanctification, and redemption, that he that rejoyceth might rejoyce in the Lord*. As if he had said, if God had given us a wisdom of our owne, we had had cause to have rejoyced in our selves; but we are *darkenesse*, Ephes. 4. there is nothing but foolishnesse and weaknesse in us, to the end *that no flesh might rejoyce in his presence*.

Againe,

Againe, if wee had had grace put into our selves, (though it had been but little) for which God might have accepted us, the flesh would have boasted; therefore his righteousness is made ours.

But, when this is done, yet, if after justification it had been in our power and ability to have performed the workes of sanctification by any power or strength of our owne, we should yet have been ready to boast thereof, *Christ is made sanctification too*; so that we are not able to think a good thought, we are not able to do the least good thing without him: *It is I* (saith the Lord) *that doth sanctifie you*: It is I that doe act every Grace, it is I that do put your hearts into a good frame: *Christ is made sanctification to us*, so that take a holy man, after he is justified, it is CHRIST that sanctifieth him, and that carries him thorow his life in an holy and righteous conversation, and all this is done that *no flesh should rejoyce in it selfe*.

And yet one thing more is added by the Apostle; for if a man could rid himselfe out of misery, if a man could help himselfe when he is under any crosse or trouble, he would then be ready to boast in himselfe: therefore, saith he, *Christ is made to us redemption also*: so that take any evill, though it be but a small evill, a small disease, a little trouble, no man is able to helpe himselfe, in this case, it is *Christ* that redeemes us from the least evils, as well as from hell it selfe: For you must know, that all the miseries that befall

Christ delivers
from the least
evils, as well as
from hell.

us in the World, they are but to many degrees, so many descents and steps towards hell; now all the redemption that we have, it is from *Christ*; so that let us looke into our lives, and see what evils we have escaped, and see what troubles we have gone thorow, see what afflictions we have been delivered from, it is all through *CHRIST*, who is made redemption for us.

Freedom
from evill to
the Saints,
whence it is.

It is true indeed, there are some generall workes of *Gods* providence, that all men taste of; but there is no evill that the Saints are freed from, but it is purchased by the Blood of *Christ*; and all this *God* hath done, *that no flesh might rejoyce in it selfe*: and for this cause, salvation is propounded to be received onely by faith, there is no more required at our hands, but the taking of *Christ* by faith; and when wee have taken him, then he is all this to us.

So that now you see the point cleared, and the reasons why it is by faith onely, that the righteousness of *CHRIST* is made ours to salvation.

Now in the next place, if to this that we have said, wee adde but one thing more to cleere the point, we shall then have done enough to satisfie you in this point; and that is this, to shew you what this faith is: for, when we speake so much of faith (as we doe,) every man will be inquisitive to know what this faith is: therefore wee will endeavour to doe that at this time.

First, Faith, if wee should take it in the generall, it is nothing else but this:

An act of the understanding, assenting to some thing.
but

Faith what in
generall.

But now this assent is of three sorts :

First, there is such an assent to a truth, as that a man is in a great feare lest the contrary should be true; and this we call *opinion*, when we so assent to any proposition, as that that which is contrary, may be true, for ought we know.

There is a second kind of assent, which is sure, but it is grounded upon reasons and arguments; and that wee call *Science* or *knowledge*: that is, when we are sure of the thing we assent to, we make no doubt of it; but we are led unto it by the force of reason.

Againe, there is a third kind of assent, which is a sure assent too, but we are led to it by the authority of him that affirmeth it: and this is that which is properly called *Faith*: So that a generall definition of Faith is this:

It is (nothing else but) *a firme assent given to the things contained in the holy Scriptures, for the authority of God that spake them.*

This is properly *Faith*, or *beleeving*, if we take the word in the generall.

But if we speake of justifying Faith, we shall finde that that is not commonly expressed in the word *beleeving* onely, but *beleeving in CHRIST*, which is another thing; and therefore you shall finde that it differeth in two things, from this common and generall faith.

First, in regard of the object, and indeed that is the maine difference: for whereas the other faith lookes upon the whole Booke of *God*, and beleeves all that *God* hath revealed, because *God* hath

Assent of 3.
sorts.

1.
Opinion.

2.
Science.

3.
Faith.

Justifying
faith,

How it differs
from generall
faith.

1.
In the object.

hath revealed it; This justifying Faith pitcheth upon *Christ*, and takes him, with his benefits and privileges: so that the difference lieth not in the habit of Faith, but in the object; for with the same faith that we beleeve other things, we beleeve this; as with the same hand that a man takes other Writings with, he takes a Pardon; with the same eyes that the *Israelites* see other things, they looked upon the brazen Serpent, the difference was not in the faculty, but in the object upon which they looked, by which they were healed; so it is in this, betweene this faith and the other, they differ not in the habit, but in the object.

2.
In the act of
the will.

There is a second difference, which is a maine difference too; the other faith doth no more but beleeve the truth that is revealed, it beleeveth that al is true that is contained in the Scriptures; and the Divels may have this faith, and wicked men may have it; but justifying faith goeth further, it takes *Christ*, and receives him, so that there is an act of the Will added to that faith, as it is expressed, *Heb. 11. 13. They saw the promises as farre off, and embraced them thankfully*: Others (it may be) see the promises, and beleeve them, but they take them not, they doe not embrace them. So that if I should define justifying Faith unto you, it may be thus described:

Heb. 11. 13.

Definition of
justifying
faith.

It is a grace or a habit infused into the soule by the Holy Ghost, whereby we are enabled to beleeve not on-ly that the Meſſias is offered to us, but also to take and receive him as a Lord and Saviour.

That

That is, both to be saved by him, and to obey him: (Marke it) I put them together, to take him as a Lord, and as a Saviour: for you shall find that in the ordinary phrase of Scripture these two are put together, *Iesus Christ our Lord and Saviour*. Therefore we must take heede of disjoyning those that God hath joyned together, we must take CHRIST as well for a Lord as a Saviour. Let a man doe this, and he may be assured that his faith is a justifying faith. Therefore, mark it diligently, if a man will take CHRIST as a Saviour onely, that will not serve thy turne, *Christ* giveth not himselfe to any upon that condition, onely to save him, but we must take him as a Lord too, to be subject to him, to obey him, and to square our actions according to his will in every thing. For he is not onely a Saviour, but also a Lord, and he will be a Saviour to none but those to whom hee is a Master. *His servants you are to whom you obey*, saith the Apostle; If you will obey him, and be subject vnto him in all things, if you make him your Lord, that he may have the command over you, and that you will be subject to him in every thing, if you take him upon these conditions, you shall have him as a Saviour also: For, as he is a Priest, so you must know that he is a King that *sits upon the Throne of David*, and rules those that are to be saved by him: Therefore, I say, you must not only take him as a Priest, to intercede for you, to petition for you, but to be your King also; you must suffer him to rule you in all things, you must be content to obey al
his

Christ must be
taken as a
Lord as well as
a Saviour.

his Commandements. It is not enough to take CHRIST as a head, onely to receiue influence and comfort from him, but you must take him also as a head to be ruled by him, as the members are ruled by the head, you must not take one benefit alone with the members, to receiue influence from the head, but you must be content also to be guided by him in all things, else you take him in vaine.

Againe this must be marked, that I say, you must *take* or *receive* him: you must **not** onely beleeve that he is the *Messias*, & that he is offered, but there is a taking and receiving that is necessary to make you partakers of that that is offered. Those words *Iohn 3.* make it plaine; *God so loved the world, that he GAVE his onely begotten Sonne.* &c. Giving is but a Relative, it implies that there is a *receiving* or taking required: For when CHRIST is given, unlesse he be taken by us, he doth us no good, he is not made ours. If a man be willing to give another any thing, unlesse he take it, it is not his. It is true indeed, there is a sufficiencie in *Christ* to save all men, and he is that great Physician that heales the foules of men, there is righteousness enough in him to justifie all the World: but, my *beloved*, unlesse we take him, and apply him to our selves, we can have no part in that righteousness: this is plainly expressed in *Matth. 22.* where it is said, the King sent forth his servants to bid men to the Marriage of his Son: And so in *Eph. 5.* the same similitude and comparison is used by the Apostle,

We must not
onely beleeve
but receive.

Ioh. 3.

Though there
be sufficiency in
Christ to save
all, yet none
have benefit
by it, but those
that receive
him.

Mat. 22.

Eph. 5.

file, where he setteth forth the union that is betweene CHRIST and the Church, by that union there is betweene the Husband and the Wife: put the case that an Husband should offer himselfe to a woman to marry her, and she should beleve it, yet unlesse there be a taking of him on her part, the match is not made: and so it is here, and in this thing the essence of faith consists, when *Christ* offereth himselfe unto you, you must beleve that there is such a thing, and that *God* intendeth it really, but it is the taking that consummates the marriage; and when the Wife hath taken the Husband, then all that is his is hers, she hath an interest in all his goods: so also it is here, there must be a beleeving that CHRIST is offered, that he is the *Messias*, and that there is a righteousnesse in him to save us; but that is not enough, wee must also take him, and when that is done, we are justified, then we are at peace with *God*.

But that you may more fully understand what this faith is, I will adde these foure things more.

First, I will shew you the object of this faith.

Secondly, the subject or place where it is.

Thirdly, the manner how it justifieth us.

Fourthly, the actions of it.

I say, that you may more fully understand what this faith is, consider first the object of it, and that is *Christ*, (as I told you before:) and herein this is to be marked, that a man must first take CHRIST himselfe, and after, the privileges that come by him. And this point I could

Wherein the essence of faith consisteth.

Foure things touching faith.

1.
The object of it, *Christ*.

Note.

Rom. 8.

2 Cor. 1.

1oh. 3.

True love
lookes first to
Christs person

could wish were more prest by our Divines, and that our hearers would more intend it. I say, first remember that you must first take *Christ* himselfe, and then other things that we have by him, as the Apostle saith, *Rom. 8. If God have given us him, that is Christ, he will with him give us all things else*: but first have **CHRIST** himselfe, and then all things with him. And so, *2 Cor. 1. All the promises IN HIM are Yea and Amen*: That is, first we must have **CHRIST**, and then looke to the promises, this must be still remembred, that we must first take his person, we must have our eyes fixed upon that: And so that place before-named, *1oh. 3. God so loved the world, that hee gave his onely begotten Sonne*: hee gives his Sonne, as a Father gives his Sonne in marriage; the Father gives the Sonne, and the Sonne himselfe must be taken: So that we must first take *Christ* we must fix our eyes upon him: For faith doth not leape over **CHRIST**, and pitch upon the promises of Iustification, and Adoption, but it first takes **CHRIST**. The distinct and cleere understanding of this will helpe us much in apprehending and understanding aright what justifying faith is: we must remember to take *Christ* himselfe; for it is an adulterous affection for a Wife not to think of the person of her Husband but to thinke onely what commodity she shall have by him, what honours, what riches, what conveniences, as if that made the match, to be content only to take those; will this, think you, make a match amongst men? Surely no, there must

must bee a fixing of the eyes upon the person, that must doe it. Doe you love him? are you content to forsake all, that you may enjoy him? It is true indeed, you shall have all this into the bargaine, but first you must have the person of your Husband: therefore remember to fix your eyes upon CHRIST, take him for your Husband, consider his beauty and his excellencies, (which indeed are motives to us) as a Woman that takes a Husband, is encouraged by the benefits that she shall have by him: but still remember that he himselfe must be taken. As it is in other things, if you would have light, you must first have the Sunne, if you would have strength, you must first take meat and drinke, before you can have that benefit by it: so you must first have CHRIST himselfe, before you can partake of those benefits by him: and that I take to be the meaning of that in *Mar. 16. Goe preach the Gospel to every creature under heaven; he that beleeves and is baptized, shall be saved: that is, he that will beleeve that Iesus Christ is come in the flesh, and that he is offered to mankind for a Saviour, and will be baptized, that will give up himselfe to him, that will take his marke upon him: for in that place, by baptizing, is meant nothing else but the giving up of a mans selfe to CHRIST, and making a publike testimony of it, although there bee something more meant generally by baptizing, but here is meant, a testification to all the world, that wee have taken CHRIST. Now every one that will beleeve, and be bapti-*

E zed,

We may looke to the benefits we have by Christ, but not principally.

Mar. 16.

Baptizing, what meant by it in *Mar. 16.*

zed; that is, every one that will doe this, shall be saved: so that a man must first take Christ himselfe, and then he may doe as the Wife, after she hath her Husband, she may thinke of all the benefits shee hath by him, and may take them, and use them as her owne. This is the first thing.

2.
The subject of
faith, both the
mind and will.

The second thing that I promised, was to shew you the subject of faith, and that is the whole heart of man; that is to say, (to name it distinctly) both the mind and the will: Now to shew you that both these are the subject of faith, you must know that these two things are required:

What required
in the under-
standing tou-
ching faith.

Faith an addi-
tion of a new
light to reason

First, on the part of the understanding, it is required that it beleeve; that is, that it conceive and apprehend what God hath revealed in the Scriptures; and here an act of God must come in; putting a light into the understanding. For, my beloved, Faith is but an addition of a new light to reason, that whereas reason is purblind, faith comes, and gives a new light, and makes us see the things revealed by God, which reason cannot doe; by faith we apprehend these great and glorious Mysteries, which otherwise wee could not apprehend, as wee see it expressed in 2 Cor. 4. *The god of this world hath blinded their eyes, that the light should not shine into their hearts, by which they should beleieve this glorious Gospell.* So then there must be a light put into the mind, that a man may be able by that to elevate and raise his reason to beleieve this: that is, to conceive

2 Cor. 4.

ceive and to apprehend the things that are offered and tendered in the Gospell.

But this is not all, there is an act also of the will required, which is to take and receive *Christ*: for this taking is an act of the will; therefore there must be a *consent* as well as an *assent*. Now it is the act of the understanding to assent to the truth, which is contained in the promises wherein *CHRIST* is offered: but that is not all, there is also an act of the will requisite to consent unto them, that is, to embrace them, to take them, and to lay hold upon him, and to apply them to a mans selfe. This I will the rather cleere, because it is a thing controverted. I say, there is a double act, an act of the mind, and an act of the will: to this purpose consider that in *Rom. 5. 17.* *For if by the offence of one, death reigned by one, much more they which receive abundance of grace, and the gift of righteousness, shall reigne in life by one, Iesus Christ.* (Marke it) you may see what faith is in those words; Those that receive the gift of righteousness: righteousness is given and offered by *GOD*, and those that receive that gift of righteousness, shall reigne in life: so that taking and receiving being an act of the will, it must needs be that the will must come into this worke as well as the understanding. Like unto this is that *1 Ioh. 12.* *To as many as received him, &c.* That is, *to as many as beleaved in his Name*: for so the words afterward expresse. That is, whē wee are willing to take *Christ*, which is nothing else but the consent of the will, when the will is

What require
of the will tou
ching faith,

Rom. 5. 17.

Ioh. 1. 12.

Ioh. 5. 44.

resolved to take him, being so apprehended as hee hath beene described, as a Lord, and as a Saviour, this is faith; this, I say, is an act of the will, because it is an act of receiving. *Ioh. 5. 44.* it is evident, *How can ye beleeve, which receive honour one of another? &c.* If beleeving in *Christ* were only an act of the minde, as the Papists affirme, and some other besides; if beleeving were nothing else but an assenting to the truth of *God*, which is an act of the understanding, how could the praise of men be opposite to beleeving? But the meaning is, How can you beleeve, and take mee for your Husband, and yet seeke praise of men too? for that will come in competition with me, and then you will forsake mee. I say, this makes it evident, that justifying faith is not onely an act of the minde, but an act of the will also; because otherwise the seeking praise with men, could bee no impediment to the act of beleeving.

This act of the
will wrought
by God,

Now this also, as well as the former, must bee wrought by *G O D*; and *G O D* puts a new light into the understanding, as he raiseth that up to see and beleeve these truths; so there is another act which *God* also works on the will, and unlesse he worke it, it is not done: for come to any man that is in the state of nature, and aske him, Will you be content to take *CHRIST*? that is to say, to receive him in that manner as he hath beene described? His answer would be, No. *Beloved*, the lives of men expresse it, though they speake it not in so many words: Therefore till *G O D*
come.

come and draw a man, and change his will, the worke is not done. If you take a Bough, and offer it to a Swine or a Wolfe, they will refuse it, and trample it under their feet; but offer it to a Sheepe, and the Sheepe receives it, and followes it: so when CHRIST is offered to men upon these conditions that we have named, men refuse him, they reject him and slight him: but when God takes away these wolvis and swinish hearts of ours, and turnes our wils another way, (which is the drawing the Scripture speakes of) then we are willing to take *Christ*. If you take other metall than Iron, the Load-stone will not stirre it; but turne the metall into Iron, and it will follow the Load-stone: So, let the hearts of men continue in that condition wherein they are by nature, and they will never take CHRIST, they will never accept him, but when God puts into them such a strong and impetuous instigation and disposition, as that of the Spouse in the *Canticles*, that had no rest till she had found her Beloved, then they will take CHRIST upon his owne conditions. So then we see this Faith is an action both of the minde and the will, wrought by God, enlightning the minde, and changing the will; which is that which our Saviour *Christ* calls drawing; *none comes to me unlesse the Father draw him: that is, except his will be set on work, unlesse God change him, and put such a disposition and instigation into him, that he can finde no rest till he come to Christ.*

The heart
must be changed
before a
man can be
willing to take
Christ.

Thirdly, the next thing we are to speake of,

How faith ju-
stifieth.

Twofold con-
siderations of
faith.

Faith altereth
not the nature
of sinne.

Note.

Faith takes a-
way the effica-
cie of sin, that
it doth not
condemne vs.

is, *How this Faith justifieth.*

Now for this, know that this faith is con-
sidered two waies;

either { As it workes,
or,
As it receives :

Either as a quality, or as an instrument.

As a quality it works, and in this sence it hath
nothing to doe with Justification.

It justifieth us as it is an instrument, and that
not by altering the nature of sinne; that is, by
making sinne to be no sinne, but by taking away
the efficacie of sinne. As, for example, when a
man hath committed sinnes, Faith doth not
make his sinnes to be no sinnes; indeed, *it scat-
tereth them as a Cloud*: You may consider it after
this manner: First, it cannot be, that that sinne
that is once committed, should be made to be no
sinne; for what is once done, cannot be undone,
God himselfe cannot doe that, because it is a
thing that cannot bee; for when the sinnes are
committed, they doe remaine so: and therefore,
I say, it cannot be, that that which is sinne, should
be made to be no sinne. We cannot make Adul-
tery to be no adultery, for the nature and essence
of the thing must remaine. Well, now what
doth faith? It doth this, though the sinne bee
the same that it was, yet it takes away the sting
and the guilt of sinne, by which it puts us into
the state of condemnation, and by which it binds
us over to punishment. As the Lions, to which
Daniel was cast, they were the same as they were
before.

before, they had the same propensenesse, and disposition to devoure as they had before, they had the ordinary nature of Lions; but at that time, God tooke away from them that fiercenesse that was in them, so that they did not devoure him, though they were there still: so it is with sinne, the nature of sinne is to condemne vs; but now when God shall take away this efficacie from it, it doth not condemne: and this is that that faith doth.

Even as the Viper that was upon *Pauls* hand, though the nature of it was to kill presently, yet when God had charmed it, you see it hurt him not: so it is with sinne, though it be in us, and though it hang upon us, yet the venome of it is taken away, it hurts us not, it condemnes us not: thus faith, by taking away the efficacie and power of sinne, it justifies, as an instrument, as a hand that takes the Pardon.

The King, when he pardoneth a Traytor, he doth not make his Treason to be no Treason, for the act of the Treason remaines still; but the taking of the Pardon makes the Traytor not to be under condemnation: So, my beloved, faith is that act that takes the Pardon from God, so that though the sinne remaine the same, and of its own nature is of power to bind us over to death, yet by this faith taking the Pardon from God, it comes to passe that it hurts us not, we are not condemned for it.

You know, debts in a mans booke, the writing remaines still, the lines are not blotted out,

yet when they are once crossed, the Creditour cannot come and aske his debt any more, because it is crossed: So it is in this, our finnes are the same after we are justified, as they were before; but faith is that that crosseth the booke; faith, I say, by apprehending the Pardon, and taking the acquittance at **G o d s** hands that he offers.

If a man have an acquittance, although the debt remaine the same in the Booke, yet there can no more bee required at the hands of him that hath taken the acquittance.

Thus, I say, faith justifies us as an instrument, by accepting, receiving, and taking the acquittance that *God* hath given to us through *Christ*.

Let me adde one word more of the next thing: which is, What are the acts of this faith?

They are these three:

{ First, To reconcile, or to justifie.

{ Secondly, To pacifie the heart.

{ Thirdly, to purifie, or sanctifie.

The first thing that Faith doth, is to reconcile: That is, (as I said before) by faith we are pitched upon **C H R I S T**; we take him first, and then we take the priviledges, they all follow upon it, forgiveness, and adoption; this is the first act of Faith, to reconcile us to **C H R I S T** himselfe, and upon this we have boldnesse to goe to *Christ* for forgiveness, to goe to **C H R I S T** to make us heires of all things: For after this manner Faith doth it; *All things are yours, whether Paul or Apollos,*

4.
The acts of
faith, 3.

1.
To reconcile,
11.

pollo, &c. And why? Because you are *Christ's*. (Marke it,) you must first be *Christ's*: that is, even as the Wife is the Husbands, so you must be knit and united to CHRIST, and then all things are yours: so that Faith first makes us *Christ's*, it reconciles us to him, and makes us one with him, and in him, one with GOD the Father; and then all things are given unto us, and made ours.

The second act of faith is to quiet and pacifie the heart; to comfort us, in assuring us that our finnes and transgressions are forgiven; and this is different from the former: There are two acts of faith:

The one is the direct act; by which we apprehend and take CHRIST, and the righteousness that is offered through him, by which wee take forgivenesse.

And the second is the reflect act, by which we know that we have taken CHRIST, and have taken out our Pardon; and this act is very different from the former, we may have the former without this.

We commonly thinke that wee are not justified by CHRIST, unlesse we have assurance of it; and when we looke for that, and find it not presently, all our hopes are gone, but it should not be so: It is one act of Faith to take *Christ*, and another act of Faith to comfort and pacifie the heart; and that these are two distinct things, consider but this in a word.

The first act is constant, when a man hath once taken

2.
To pacifie the heart.

Direct and reflect act of faith.

Difference between them in three things.

taken and accepted of CHRIST, he is alwaies his; after we once have *Christ*, there is no divorce: But the other act of assurance, whereby we know that we have taken him, that is a thing that may faile and deceive a man.

Againe, the first act admits of no degrees: for when a man is once in CHRIST, hee is alwaies CHRIST's, when he is once married to him: Marriage, you know, admits of no degrees; so Justification is equall to every man, it admits of no degrees, it is alwaies the same; we are not now lesse justified, and then more, but we are alway alike justified, being once justified: but the other act of faith, whereby I am assured that I have taken CHRIST, that admits of degrees, a man may have sometimes more comfort, sometimes lesse; and therefore righteousnesse is said here to be revealed *from faith to faith*.

Lastly, the first act of faith, whereby we take CHRIST, and those priviledges by him, as the Wife takes the Husband, that is founded upon the sure Word of GOD; GOD hath tendered it to us upon his Word and promise, and he must performe it, it cannot bee altered nor changed; he that builds upon it, builds upon the corner-stone, that will not faile him: But now the second act, whereby I come to know that I have done this, that is grounded upon experience: Indeed, wee are helped by the *Holy Ghost* to know it, but it is chiefly grounded upon our own experience: for it is no more but the act of a mans owne heart, reflecting vpon what he hath done,

done, when he considers, Have I taken *Christ*, or no? as a Lord, and as a Saviour; as a Priest, to save me; as a King, to live by his Lawes; this is a looking upon an act of mine owne; therefore the understanding and knowing of it must come from experience.

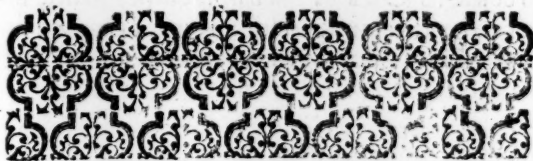
The last act of faith is to purifie, and to sanctifie. I cannot stand vpon it at this time, nor make Vle, and apply this as I desired: therefore I will breake off here.

So much for this time.

* * *

3.
To purifie the heart,

FINIS.



OF FAITH.

The third Sermon.

ROM. I. 17.

For by it the righteousness of God is revealed from Faith to Faith : as it is written, The just shall live by Faith.



He last point that we delivered out of these words, was this, that,

Faith is that whereby we are made partakers of the righteousness of Christ.

We come now to the Uses of it.

And first of all, if it be by faith only by which we are made partakers of that righteousness that saveth us, the first consuetary that we will draw from hence is this, That we should learne

to

Use. I.

Not to be discouraged to come to God.

Faith worketh
best alone.

to come to CHRIST with an empty hand, and not to be discouraged for any want that we find in our selves, nor for the greatnesse of our sins; we should not be discouraged for the want of a perfect degree of repentance and godly sorrow, or for the want of whatsoever good worke you thinke is requisite to salvation. For, my beloved, you must know that this is the nature of faith, that it doth its worke best alone; and faith is so farre from requiring any thing in the party that shall have CHRIST, that necessarily hee must let goe all things else, otherwise hee cannot beleeve: and this is a point necessarily to be considered: for every man is apt to conceive and thinke that it is impossible that GOD should accept him, unlesse there be something in him why GOD should regard him: If he finde himselfe to be exceeding ungodly, he thinkes that *Christ* will never looke after him.

And againe, if he have nothing at all to give, if he have nothing to bring with him in his hand, hee thinkes that hee shall have no pardon. But you see that faith requires nothing, in the first apprehension of CHRIST, if a man be never so ungodly, it is all one, the offer notwithstanding is made unto him.

The worke of
faith, what.

Again, Why should you looke for righteousness in your selves? The worke of faith (and it hath nothing else to doe) is to take that righteousness of CHRIST, that is none of your owne: so that there is nothing else at all required; for all that faith hath to doe, is onely to take from

CHRIST

CHRIST that righteousnesse that we want our selves. So that I say there is no reason why any man should be discouraged in his first comming, for any want that he findes in himselfe, or for any condition that he is in, because faith onely is that that makes us partakers of a righteousnesse to justifie us, because we our selves have it not. I say, faith is so farre from requiring any thing to be added to it, to help it in the act of justifying, that of necessity it excludes all things else: for faith hath this double quality, not onely to lay hold of *Christ* offered, but to empty a man of all things else whatsoever. As for example, Faith is not only the beleaving of a truth which is delivered, from the authority of him that doth deliver it, but it is a resting upon *Christ*, a casting of our selves upon him. Now when a man leanes upon any other thing, hee stands not upon his owne legges; he stands not upon his owne bottom; for if he did, hee could not properly be said to leane. If a man trust and depend upon another, he provides not for himselfe, but he that so lookes to himselfe, that he provide so, as to make himselfe safe if another should faile him, so farre he trusts himselfe; so that, beloved, if you trust CHRIST, it is of necessity required that you must be unbottomed of your selves, you must altogether leane upon him, you must cast your selves wholly upon him: For faith hath such an attracting vertue in it, that it fills the heart with *Christ*. Now it cannot fill the heart with *Christ*, unlesse the heart be emptied first.

There-

A double quality in faith.

Faith emptieth
a man of
himselfe.

Therefore I say, faith hath a double quality, not onely to take, but to empty; and they are reciprocal, the one cannot be without the other.

Hence it is that we say, faith ingrafts a man, a man cannot be ingraft into a new stock, unlesse he be quite cut off from the former root; therefore faith drives a man out of himselfe, and makes him nothing in himselfe, so that when he comes to lay hold on the promise of *God*, hee looks at no quality or excellency of his owne, he looks at no fitnessse or worthinesse in himselfe, but he comes with a hand and a heart altogether empty: So that when a man comes to beseech *God* to receive him to mercy, and to grant him a pardon of his sinnes, when he comes to take hold of the righteousness of *Christ* for his justification, if he thinke that there is any little worthinesse in him, or that there be no fault in him at all, and from thence shall thinke that *God* will receive him, this man is not fit to take *Christ*, he must be wholly emptied of himselfe, and then *God* will speake peace unto him.

Quest.

But you will aske, What is that that faith doth empty a man of?

Answe.

Faith emptieth a man of two things:

First, of all opinion of righteousness in himselfe.

Secondly, of opinion of strength and ability to helpe himselfe: for if either of these remaine in the heart, a man cannot receive *Christ*.

I.
All opinion of
worth in him-
selfe.

First, I say, a man must be emptied of all opinion of worthinesse in himselfe, of all conceit that

that he hath the least righteousness in himselfe: therefore when the young man came to *Christ*, and *Christ* told him that he must keep the Law, and he said hee had done all those things from his youth, *CHRIST* knew that he was not yet fit: therefore, saith he, *Goe and sell all that thou hast*: *CHRIST*s end was nothing else but to discover to him his owne unworthinesse. If thou wilt be perfect, (saith *CHRIST*) take this triall, Canst thou be content to let thy wealth goe, to follow me? Canst thou be content to suffer persecution? This shewed that he was not perfect, but that he was still a sinfull man; this was the way to prepare him for *Christ*, this course we see *CHRIST* alwaies tooke: we see it expressed in the Parable of the Publican and of the Pharisee, the Publican went away justified, because hee was wholly emptied of all conceit and opinion of worth in himselfe.

But the Pharisee was not justified, (not because hee was not a juster man than the Publican, for he was in outward performances better than he; but) because he had an opinion of his own righteousness, he was conceited of a worthinesse in himselfe, therefore he went home not justified.

What was it that excluded the Lewes? was it not an opinion of something they had of their owne?

The *Laodiceans*, they thought they were rich and increased, and wanted nothing, therefore they never came to buy of *CHRIST*. That which a man thinks he hath already of his owne, he will

Why the Pharisee was not justified.

never be at the cost to buy. Therefore that is the first thing that a man must doe, he must thinke himselfe of no worth at all, he must be empty of all opinion and conceit of his owne excellency.

2.
Of all opinion
of strength to
helpe himselfe.

But this is not all, although a man be perswaded of this, that he hath no worthinesse in himselfe, yet if he think he is able to helpe himselfe, and can stand alone without *G O D*, he will not come to take *C H R I S T*; and therefore this further is required, that a man see that he hath no ability to helpe himselfe, that all his redemption must come from *C H R I S T*: for if you aske many men whether they have any opinion of worth in themselves, they will be ready to answer, No. What then is the reason that they come not to *C H R I S T*? It is because they are in health and prosperity, and they can doe it soone enough hereafter, they can yet for the present subsist without *C H R I S T*; but when *God* shall shew a mans heart to himselfe, when *God* shewes a man his danger, and shewes it him as present, and how unable he is to help himselfe out of danger, then a man will have no rest till he have *Christ*. Therefore you shall see both these required, 1 *Cor. I. 30.* *Christ* must be to us *wisedome, righteousness, sanctification, and redemption* too. First, if a man thinke that there is any thing in him, either *wisedome, righteousness, or sanctification*, that excludes him; for he will rejoyce in himselfe: and that concernes the first condition required, to be empty of all opinion of worth.

But yet if a man think that he is able to stand safe

safe and secure for a time, that he is able to be a Buckler to himselfe, that hee hath somewhat whereunto he may leane, and doth not see that *Christ* must be his redemption also, he will not come at C H R I S T.

That which kept the Prodigall sonne away, it was not an opinion of any worth in himselfe, but because he thought he could live without his father, he had his portion in his owne hands, and at his owne disposing; and he would not come home to his Father, till he could live of himselfe no longer: so that, though we have an opinion of no worth in our selves, yet if we conceive or thinke that we can live without C H R I S T, wee will not care for him.

This was the fault of those that were invited to the marriage, they refused to come, not because they thought that themselves were of worth, but they were perswaded that they needed not those things to which they were invited. Therefore, I say, these two things must be done, a man must be emptied of all opinion of worth in himselfe.

And secondly, of all ability in himselfe to help himselfe, and when faith hath done both these, then it brings a man to *Christ*, when a man seeth that there is nothing in him why G O D should regard him, and that he cannot stand longer, nor be in safety longer than *Christ* helps him, and speakes peace to him, now a man is fit to take hold upon *Christ*: and therefore we must learne to come to *Christ* with an empty heart.

Object.

Many men complaine that they would beleeeve, but they want that sorrow that they should have, they want that repentance that they would have, they thinke they are not yet fit, therefore they dare not apply the promises.

Answer.
Double complaint in sense of want.

1.
Sinfull.

To these we say now, that there is a double kinde of complaint.

One is, when a man looks upon these things, as upon things that make him fit, which if hee have, hee thinkes *God* will respect him; and if he have not, he thinkes that *God* will not looke after him. If thy complaint be thus, it is sinfull; for in this thou seekest some thing in thy selfe.

2.
Lawfull.

But if a mans complaint be this, that he is not yet awaked enough, that he is not yet sensible enough of his sinnes, the doctrine of the remission of his sinnes, and free Justification doth not affect him as it should. Indeed, here is just cause of complaint; for these things are necessary before you come to take *CHRIST*. Therefore that place in *Mat. 10. 11.* will explaine this, and answer an objection that may be made against it: when the Apostles were sent out to preach the Gospell, when they came to any house, they were bidden to *Enquire who were worthy; if any man be worthy (saith CHRIST) your peace shall come upon him:* but if hee bee not worthy, shake off the dust, &c. A man would thinke by this that there were some worthinesse required in the party that comes to *Christ* and that before hee can apply the first promise of Justification.

Mat. 10. 11.

Object.

Answer.

To this we answer, the worthinesse that is required

quired here is nothing else but ability to prize CHRIST, to set him at a high rate, to long after him, to hunger and thirst after his righteousness, *your peace shall come upon such a man.* That is, if there be a broken-hearted man that looks after Christ, whose heart yearnes after him, that he is able to prize him aright, he shall be accepted: but if they bee such men as will not receive you, such as will not set meat before you, such as will give you no respect, *shake off the dust of your feet, &c.* So that I say, such a complaint we may make, If we finde a want of desire after CHRIST; for that is required; but if we looke upon any thing as a *qualification* in our selves, such a worthinesse is not required, we must bee driven out of all conceit of it, or else we cannot take CHRIST. So much for that Use, that seeing it is onely faith whereby wee lay hold of CHRISTs righteousness, that then we have no reason to be discouraged, in respect of any want; nay, we must finde a want of all things, before wee can bee made partakers of this righteousness.

Againe, secondly, if it be by faith onely, by which we are made partakers of this righteousness, and by which we are saved, then we should learne hence to rejoyce onely in GOD, and not to rejoyce in our selves; for this is the very end why God hath appointed this way of salvation: *Eph. 1. 6. For hee hath chosen us to the praise of the glory of his grace, in his Beloved:* That is, that hee might have the praise of the glory of his grace,

Use 2.
To rejoyce in
God.

Eph. 1. 6.

Eph. 2.

1 Cor. 1. 30.

We are prone
naturally to
reioyce in our
selues.

as it is in *Ephes. 2.* Therefore it is of faith, and not by workes, that no man should boast of himselfe: *1 Cor. 1. 30.* Therefore *CHRIST* is made to us wisdom, righteousness, sanctification, and redemption, that no flesh should reioyce in it selfe. Now if that be *G O D*s end, if that be his ayme, why hee will have us saved by faith, let not us disappoint him of his ayme, let us not take from him the glory of his grace; but let us glory in the *L O R D*.

This point we should especially looke to, not to reioyce in our selves, but in *G O D*: For, my beloved, wee are all naturally exceeding apt to reioyce in our selves, we would faine finde some excellency in our selves, every man is apt to reflect upon himselfe, and he would faine see some worth there that he might reioyce in; and if he be no body at all there, it is contrary to his nature to thinke that hee shall be accepted: there is nothing in the world that we are so backward to as this. It was *Adams* fault in Paradise, whereas he should have trusted *G O D*, and have been wholly dependant upon him for all, hee would needs know good and evill, hee would have something of his owne; and this was it that lost him all, and brought the curse upon him, because he would not be dependant.

Now in the Gospell, *G O D* comes by a second meanes of saving men, and in this the *L O R D* would have the creature to have nothing in himselfe to glory in, but man is hardly brought to this, but exalts and lifts up himselfe, and would fain

faine have some worth and excellency of his owne ; but as long as we doe thus, we cannot be saved : that is the argument that is used *Rom. 6.* 4. why *Abraham* was justified by faith ; if there had beene any other way, *Abraham* had had wherein to rejoyce in himselfe : but faith excludes this rejoycing, and only faith, we should, I say, learne to doe this in good earnest, to see that there is no worth in our selves, to have *CHRIST* to be to us all in all. *Col. 3. 11.* is an excellent place to this purpose, faith the Apostle there, (in the matter of salvation) *There is neither Jew nor Gentile, bond nor free, but Christ is all in all :* That is, when we come to be justified before *GOD*, when we come to the matter of salvation, *GOD* lookes at nothing in a man, he lookes at no difference betweene man and man ; one man is vertuous, another man is wicked ; one man is a Jew, and hath all those privileges ; another man is a Gentile, an alien from the Common-wealth of *Israel* ; one man is circumcised, another man is uncircumcised ; but all this is nothing : Why ? For *Christ is all in all.* (Marke it :) First, he is all ; that is, there is nothing else required to justifie : Indeed, if we were something, and he were not all, we might then looke at something besides ; but he is all.

Againe, he is *all in all* : that is, goe thorow all things that you may thinke will help you to salvation, in all those things *CHRIST* is onely to be respected, and nothing but *Christ*, whatsoever is done without *Christ*, *GOD* regards it not ; If

Rom. 6. 4.

Col. 3. 11.
opened.

Christ all in all.

you will doe any worke of your owne to helpe your selves in salvation, if you will rest upon any priviledges, *Christ* is not all in all; but *Christ* must bee all in all in every thing: and if onely *Christ* bee all, then wee must come onely with faith; for it is faith onely that layes hold upon *Christ*.

Now a naturall man, he will not have *Christ* to be all, but himselfe will be something; or if *Christ* bee all in some things, hee will not have *Christ* to be all in every thing, to have *Christ* to be his wisdom, his righteousness, his sanctification; to doe nothing but by *Christ*; to have *Christ* to be his redemption, not to be able to help himselfe without *Christ*, but that *Christ* must helpe him out of every trouble, and bestow upon him every comfort, this, I say, is contrary to the nature of man: therefore we must be thoroughly emptied of our selves in this matter of rejoicing, as well as in the matter of taking: for in what measure any man sets any price upon himselfe, so farre as he hath any opinion of himselfe that he is something, just so farre hee detracts from *Christ*: but when a man boasts not of himselfe at all, such a man rejoiceth in GOD altogether, such a man will stand amazed at the height, and breadth, and length, and depth of the love of GOD, such a man will be able to see that there are unsearchable riches in CHRIST; such a man will be able to say with *Paul*, that he cares for nothing, he reckons *all things dung*, *Phil. 3.* I have all the priviledges (saith hee) that other men have;

Note.

Phil. 3.

have; I am a Jew, I am a Pharise, but I reckon all these things as dung; that is, I care for none of them, if I had an hundred more: It is true, I have beene as strict as any man; yea, I went beyond others: for I was zealous in that course wherein I was, yet I have bin taught thus much, that all these things are nothing; for God regards them not, he regards nothing but CHRIST and his righteousness, therefore I looke not after these things, but that I may bee found in him, not having mine owne righteousness, but that righteousness that GOD accepteth, which is *through faith in him*. Therefore, my brethren, learne thus to rejoyce in CHRIST and in GOD, and not in your selves; this is the most excellent worke that we can performe, it is the worke of the Saints and Angels in Heaven, wee should learne to come as neere them now as wee can: In Rev. 7. 11. they cryed with a loud voice, saying, *Salvation commeth by our God, that sitteth upon the Throne, and by the Lambe; and therefore, praise, and wisdom, and glory be given to God for evermore;* because salvation is from the Lord, and from the Lambe, and not from our selves at all: hence it is that they fell downe, and worshipped him; and for this cause they all cry, wisdom and glory, and praise be to our GOD for evermore.

If salvation had beene from our selves, if wee had done any thing to helpe our selves therein, there had not beene ground of giving all praise and glory to God; and if this be the worke of the Saints and Angels, we should labour to performe

Rev. 7. 11.

The ground of
praising God,
what.

forme it as abundantly as we can now : and let us doe it in good earnest : for if men could bee brought to this, to rejoyce in *God* alone, their mouthes would be filled with praise exceedingly, they would regard nothing else, and in the course of their lives they would make it evident to the world, that they were such as made no account of the World, so they might have *Christ*. they would be content with any condition : for *Christ* is all in all to them.

Vse 3.
To labour for
faith above all.

Thirdly, if it be by faith onely by which wee are made partakers of the righteousness by which we are saved, then it should teach us to let other things goe, and principally to minde this matter, to labour to get faith, whatsoever become of other things ; for it is that by which we have salvation.

The Papists, they teach that workes are the maine, and many things they prescribe that men must doe: our Doctrine is, you see, that faith only is required : Indeed, many things follow upon faith, but faith is that you must onely labour for, and then the rest will follow upon it.

Gal. 5. 5, 6.

This Doctrine of ours, you shall finde that it is delivered cleerely in *Galat. 5. 5, 6.* we waite, through the Spirit, for the hope of righteousness, which is through faith : That is, we looke for nothing from the Law, we regard no workes at all in the matter of justification; that which we looke for, is onely that righteousness which is taken by faith : and why doe we so? For, faith hee, in *Christ Iesus*, neither circumcision is any thing, nor uncircum.

circumcision, but faith, &c. As if he should say, there is good reason why we should expect salvation onely by faith, because nothing else will helpe us in that worke, *circumcision is nothing, nor uncircumcision is nothing*: by those two he meanes all other things; that is, in the having of all the priviledges in the world, in the doing of all the workes that can be done, faith is all in all; but it must be such a faith as workes by love; though it be by faith only, yet it is not an idle faith: therefore you are especially to labour for faith.

There are many other excellencies that wee are capable of, many morall vertues, such as *Aristotle* and *Socrates* have described, but without faith, *God* regards none of these: take one that is a wicked man, and take another, let him be never so vertuous, as *Socrates* and *Seneca*, that were the strictest in Morality of all the Heathen: nay, take any man that lives in the Church, that lives the most strict and exact life, and yet is not justified by faith, *God* makes no difference betweene these men, the one is as neere to heaven as the other, *God* lookes upon them both with the same eye; for he regards nothing without faith. He that is the most prophane and ungodly, if he come with faith, he shall obtaine *CHRIST*; the other that hath all morall Vertues in the most exact manner, without faith, they shall doe him no good: therefore we are to seeke for nothing in the matter of justification, but how wee may be enabled to beleewe, we are principally to study this matter of faith.

Without faith
God regards
not morall
vertues.

Take

Difference be-
tweene faith
and morall
vertues,

Take such a one as *Socrates*, and such a one as *Saint Paul*; it may be, *Socrates* might be outwardly as temperate, and as patient, and bee indued with as many excellencies, he might appeare in his carriage as strict as *Saint Paul*; but here is the great difference, The one doth what he doth of himselfe, and through himselfe, and for himselfe; the other doth what he doth of *CHRIST*, and through *Christ*, and for *Christ*: therefore faith mainly is requisite.

If we had all other excellencies, yet we shall find this in them, that they do alway give something to the creature.

Againe, if you goe never so farre in them, yet you shall finde that there is some imperfection in them.

But faith it emptieth the creature of all things, it leaveth nothing in a man, it makes him leane and rest onely upon *Christ*, and upon his righteousness for salvation.

Againe, faith worketh in us a love to *God*: for, we having nothing in our selves, but all that we have being from him, wee cannot but love him againe.

Againe, faith presenteth to *God* a perfect righteousness, and therefore *God* onely accepts it: for *God* must be just, and nothing can satisfie the Justice of *God*, but a righteousness that is perfect, nothing can ataine a righteousness that is perfect, but onely faith; labour therefore to beleve this, and to turne all your study and care how to get faith. My beloved, this is a thing that

that we are bound to preach to you; this is the summe of that Doctrine that *Christ* so often preached when he was upon the Earth, *Beleeve, for the Kingdome of God is at hand*: this is the summe of all the Doctrine of the Apostles, it was all they had to doe, to perswade men to beleeve: What was the sum of all *Pauls* Doctrine? *We go up and down, saith he, from place to place, witnessing both to Iewes and Gentiles, &c.* So it is our part, when we come to preach to you, when we come to dispense to you that which is for the nourishment of your soules, we must do as those Stewards that set bread and salt upon the Table, whatsoever other dish there is; so wee should alway preach *CHRIST*, and perswade you to beleeve in him, and stirre you up to turne the streame of your endeavours after the obtaining of that faith that taketh this righteousnesse; the principall thing we are to looke unto, is, to see from what Fountaine that that wee have comes; if a man have never so many vertues in him, if they arise not from this fountaine, if they spring not from this root, they are nothing, *God* looks upon them without acceptance or delight.

Againe, this is that that you are to doe in hearing, that which you are chiefly to looke after, is, how to get faith; and therefore if men will imploy their strength and their endeavours, and busie themselves to attaine such and such vertues, it is but as the watering of the branches, and to let the root alone, faith is the root; that

The summe of
the preaching
of Christ and
his Apostles.

Note.

that is, it is that that makes all acceptable to God: for what is the difference between Christianity and Morality, and without this, what is our preaching? Wee may gather welſeere as good instructions to reſiſt vice, but of *Plutarch*, and out of *Seneca*, as out of *Pauls* Epistles, but this differenceth it, that wee preach CHRIST, and from *Chriſt* wee derive ability and ſtrength to doe all things elſe, and that makes all elſe to be acceptable; ſo that this is it that you muſt looke after, to have *Chriſt*, to receive all from him, to doe all for him; for theſe are reciprocall, unleſſe you thinke you have all from *Chriſt*, you will never doe all for him; when wee thinke CHRIST is alſufficient, we will be perfect with him againe.

Difference betweene faith and ſhewes of holineſſe.

But, by the way, in this you ſee not onely the difference betweene morall vertues, and thoſe in a true Chriſtian, which is godlineſſe, that they come from different fountaines, and looke to different ends; but you ſee alſo the difference betweene thoſe ſhewes of ſtriſtneſſe that are among the Papists, and that ſincerity of life that we preach unto you, which is an effect of this faith: for, if you marke it, you ſhall finde that all that they doe, either is without CHRIST, or addes to *Chriſt*; they thinke they ſhall be ſaved for doing ſuch and ſuch things, which prepare and fit them for ſalvation, they looke mainely to the workes of humbling the body, and doing many actions of mortification, but ſtill *Chriſt* only is not ſought after in all this. But now look
to

to the Doctrine that wee have delivered, it is **CHRIST** that we preach, it is faith that wee preach unto you. It is true, wee preach those things too, we lay the same necessity upon you of doing good workes, we stirre you up to holiness of life, and mortification; but here is the difference, we derive it all from *Christ* by faith, we say that faith doth all.

Indeed, when you have faith, if that faith be right, it will worke by love: here then you see the difference, we doe the same things, but wee derive all from a justifying faith, laying hold upon *Christ*; and so, love to him, and all other graces doe arise from this.

Againe, a fourth Vse of this point is this; If salvation be onely by faith, then we should learn hence to goe with boldnesse to *God*, to take the promises, and to reckon them sure to us. If something else had beene required on our part, wee should then have gone with a great deale of doubting to *God*; but now, seeing there is nothing required, but onely to goe and take it, this should make us to goe with boldnesse to the Throne of Grace, to come with assurance that we shall speed.

And therefore in the businesse of seeking to *God* for the remission of our sinnes, (which indeed is the greatest businesse that wee have to doe) what greater comfort can there be, than to have this assurance, that if we come to *God* for it, we shall not faile, nor be deceived of it?

For the present occasion of receiving the Sacrament:

Vse. I.
To apply the
promises with
boldnesse.

The Sacramēt
preacheth
faith.

crament: What is the end of the Sacrament, but to preach faith? The Sacrament preacheth that to your outward senses, that we doe to your understandings, it presenteth to the eie, that which we now preach to the eare: for what is the Covenant of G O D in the Gospell, but onely this? G O D offers *Christ* unto you freely, as the Bread and Wine is given unto you. *To us a Sonne is given, &c.*

Againe, we take him, and binde our selves to obey him, and to love him, to be to him alone, to marry him, to make him our Lord and our Husband. Now in the Sacrament both these are done: when the Bread and Wine are offered, they are but a resemblance of the offer of *Christ*. Indeed there is a blessing in it: for it is G O D S Ordinance, it increaseth this grace of faith. And againe, there is a bond on our part wherein wee tye our selves to obey *Christ*.

To receive the
Sacrament
unworthily,
what.

Now if any of you will offer to come, and yet have not given up your selves to G O D in good earnest, you receive your owne condemnation, you are divorced from C H R I S T, and married to the World; and this is to receive the Sacrament unworthily. The maine end of the Sacrament, is to increase faith, and salvation is ours by faith; therefore we should come with boldnesse, and lay hold upon the promises of it.

Gods freed
promise shuld
encourageus
to come with
boldnesse.

Wee should doe in this case as *Iob* did, lay hold upon the hornes of the Altar, that is, take hold upon *Christ*, and remember that sure word of promise, *To us a Sonne is given, to us a Childe is borne.*

borne. And, *Let whoſoever will, come and take of the waters of life freely.* Goe thorow the whole Booke of *G o d*, all the promiſes therein are as ſo many grounds for faith to build upon; it is impoſſible that *God* ſhould ſlay you, if you come and lay hold of the hornes of the Altar. If you will take *Chriſt*, and receive theſe promiſes, and reſt on them, it is impoſſible but that *G o d* ſhould performe them, he hath bound himſelfe to performe what he hath ſaid, in *1 Ioh. 1. 9.* *If we acknowledge our finnes, he is faithfull and juſt to forgive them:* As if he were unjuſt and unfaithfull if he ſhould not doe it. His Oath is paſſed, he hath added an Oath to his promiſe, that by two immutable witneſſes it ſhould ſtand firme.

1 Ioh. 1. 9.

We ſhould doe in this caſe as *Jacob* did, after he had once a promiſe from *God*, when he meets his brother *Eſau*, *Lord*, (ſaith he) *thou haſt promiſed to doe me good, therefore deliver me from the hand of my brother.* So, when we have a promiſe and *God* hath ſaid, He that will take *Chriſt*, ſhall be ſaved, and *Chriſt* is freely given, and the pardon is generall, therefore what ſhould hinder us? Vrge *God* upon his promiſe, waſtle with *God*, as *Jacob* did, and let him not goe without a bleſſing, *waſtling* implyes reſiſting, it is a ſigne *God* reſiſted him for a time: ſo, it may be, *God* will deny thee a great while, yet continue thou to ſeek him, let him not goe, hee cannot deny thee in the end, thou ſhalt have the bleſſing at the laſt: we ſhould learn thus to importune *God*; tell him, *Lord*, I have a ſure promiſe, and thou

Jacob.

*Waſtling
with God.*

G

haſt

Woman of Ca-
naan.

God answers
some sooner,
& some later.

Luk. 11. 6, 8.

hast made the pardon generall, and I am sure I come within the number of that Commission: *Goe and preach the Gospell to every creature*, go and tell every man under heaven, that *Christ* is offered to him, he is freely given to him by *God* the Father, and there is nothing required of you, but that you marry him, nothing but to accept of him; here is a word sure enough, if there were nothing else but this. Therefore learne to doe in this as the Woman of *Canaan* did, though *Christ* denyed her, yet she would not give over: for she had this ground to build upon, that hee was *Iesus*, he was *the Sonne of David*, he was mercifull, and she had exceeding great need of him, and therefore she would not give over; so, I say, having this ground for your faith, goe to *God* with boldnesse, and never give over; it is impossible (if you seeke him in good earnest, with all your heart) but that he should receive you.

It is true indeed, he gives to some sooner than he doth to others; with some he deales as hee did with the woman of *Canaan*; to some he gives an answer quickly, some againe he defers longer, and he will put us to the triall. *Christ* dealeth differently with his children, he doth with us sometimes as the unjust Judge, he turnes the deafe care to us, or like the man that was in bed with his children, and was unwilling to rise; but what saith the Text? *Luk. 11. 6.* though he would not doe it for him as a friend, yet his importunity makes him rise and lend him: so thou thinkst (it may be) *God* is not thy friend, yet by thy importunity

portunity hee will rise at the last; therefore, though thou find *God* to be as an enemy, though he be never so backward to rise, yet give not over, I can assure thee, as certainly as there is any truth in the Booke of *God*, thou shalt be heard in the end, *Heaven and earth shal passe away before this sure word* shall perish. It is *Gods* manner to put men to the tryall, and it is his wisdom to do so, otherwise he would have many that would be forward at the first, that would fall off in the end.

It was *Naomies* wisdom to bid her Daughter *Ruth* goe backe to her kindred, but she would not, she stood it out: *I will goe* (saith she) *where thou goest, and nothing but death shall part betweene me and thee.* When *Naomi* saw that she was stedfastly minded, she tooke her along with her. So, if *God* should receive men at the first, many men would come in, and take hold upon *Christ*, and make a profession of his Name, but they would not hold out to the end with him: But when *CHRIST* shall tell them, I have not so much as a place to lay my head in, if thou wilt have me, thou must deny thy selfe, and take up thy Crosse, and thou shalt finde a great deal of trouble, and suffer persecution; If a man now, notwithstanding this, will not be beaten off from *Christ*, but, though *Christ* turne the deafe care to him for the present, and present to him all manner of difficulties, yet if he will, notwithstanding all this, be constant still in importuning *God* to have *CHRIST*, when *God* shall see that his

Note.

The reason of it.

minde is thus set, he will take him along with him, he will be thine, and thou shalt be his, his people shall be thy people: this is it that knits the knot betweene you: *My beloved is mine, and I am his*; his Word is passed for it, he hath promised his consent, now if we will give ours, the match is made.

If it were doubtfull whether we should have his consent, it were another case; but we have a sure Word for it, we should learne therefore to importune him.

After we haue
Christ, look to
the privileged-
ges by him.

Now when we have done this, when we are come with this boldnesse, and have laid hold upon CHRIST, then let us looke to the privilegedges, then let us take the pardon of our sins, adoption, and reconciliation, and all things else, only remembring that condition of after-obedience; that though wee may come freely, and come with this boldnesse, and though nothing be required, but that we take this Sonne of God that is offered, yet, I say, there is a condition of after-obedience, we must resolve to serve him, and to love him with all our heart, we must resolve to doe that that *Ruth* promisethto *Naomi*, to live with him, and to be with him, and that his people shall be our people, &c.

Object.

But you will say, I am willing to doe this, to part from my lusts, and to be to CHRIST alone, but I am not able, my lusts are strong and prevalent.

Answer.

To this I answer, if thou be but willing, *Christ* desires no more: I would but aske thee this,
Suppose

Suppose that thou wert able to overcome those lusts; take a man that is strongly given to good-fellowship, (as they call it) to company-keeping, that is given to fornication, to swearing, or whatsoever the sinne be, take any prevalent lust that is in any man that now heareth me, I would aske him this Question; Put the case thou wert able to get the victory over thy lust, wouldst thou be content to part with it, and to take *Christ*? If thou sayest, No, I had rather enjoy the sweetnesse of my lusts still: Art thou not now worthy to be condemned? But if thou answer, I would, upon condition I were able to overcome my lusts; I assure thee, *GOD* will make thee able, *GOD* requires no more but a willingnesse to come, and take *CHRIST*, the other is *Gods* worke.

I, but I have tryed, and have not found it so.

I answer, it cannot bee, thou hast not yet resolved to part with thy lusts, thou hast not yet set down this peremptory conclusion in thy selfe that thou wilt forsake every thing, that you may have *CHRIST*: If any man say, he is willing to take *Christ*, and to part with the sweetnesse, and the pleasantnesse, and the profitablenesse that his lust brings to him, if hee could get the victory, if he were freed from the solicitations of them: Let me tell thee, thou must first resolve to take *Christ* upon his owne conditions, and for the other, *GOD* hath promised to doe that himselfe: *1 Cor. 8. 9. God will confirme you,*

and keep you blamelesse; for he is faithfull that hath

*Christ requi-
reth but a wil-
lingnesse to
mortifie our
lusts.*

Object.

Answer.

He that is under the dominion of his lusts, never yet resolved to part with them.

1 Cor. 8. 9.

called you to the fellowship of his Sonne. As if hee should have said, Doe you thinke that God will call men to *Christ*, that hee will beseech men to take his Sonne, will hee call you to the fellowship of his Sonne, and will hee not keepe you blamelesse? he hath promised it, and sworne it; if he should not doe it, he should be unfaithfull: when *God* calleth you to come unto *CHRIST*, hee promisetht that the vertue of *Christs* death shall kill sinne in you, and that the vertue of *Christs* Resurrection shall raise you up to newnesse of life; *God* hath promised that he will give the *Holy Ghost*: for he never gives his Son to any, but he gives them the Spirit of his Sonne too. Now, *He that hath called you is faithfull, and he will doe it.* So that I say, If thou wilt come in, (that is) if thou wilt accept of *CHRIST* upon his conditions, it is certaine *God* will receive thee; and if thou find thy selfe troubled with the violence of any lust, or of any temptation, presse upon *God*, urge him with his Word and promise, that he would assist thee by his owne strength, that he would inable thee to overcome, that he would give thee the Spirit of his Sonne; and resolve as *Iob*, *Though he kill me, yet will I trust in him*: for I have a sure promise; *Heaven and Earth shall passe, but not one tittle of his sure word shall passe till it be fulfilled.*

Now because this is a point of much moment, this laying hold upon the promises, and because it is a thing that is not easily done, therefore I will shew you these two things.

Two things in
laying hold on
the promises.

The

The first is this, that the understanding must be rightly informed, what ground a man hath to doe it; when a man comes to beleeeve the forgivenesse of his sinnes, let him not thinke, I have a perswasion that my sinnes are forgiven, therefore they are forgiven; but a man must labour to see the ground of it: for, a thing is not true because we are perswaded it is so; but the thing is first true, and then we beleeeue it: *God* hath first offered forgivenesse of sinnes to you, and then you looke upon his Word, and so beleeeve it; But, I say, when a man is perswaded in a confused manner, without any just ground, without a cleere knowledge of the progresse of faith, how it goeth along, this is not right, this keepeth many from assurance, because they are not cleerely instructed in it: For, to the end that faith may take hold of the promise, that it may be sure to us, we must conceive of the right method, and that stands in these foure things:

First, we must see our owne condition, we must be sicke before we can seeke to the Physician, we must see our selves to be condemned men, that there is nothing in us to helpe our selves; we must be broken in heart in some measure, we must see our selves to be children of wrath, and then we will come and seeke for a remedy; and that is,

By looking into the Booke of *God*, (and that is the second thing) and there I find all the promises; *CHRIST* is there cleerely offered, onely with this condition required, that I must obey

G 4

him,

4. Things in the understanding touching the promises.

1.

To see our miserable condition,

2.

To looke to the promises.

him, and serve him, and love him; so that that is the second thing, *Christ* is offered in the Scriptures to every one, and if you have him, you shall have a pardon of your sinnes with him; onely he is offered with condition of obedience: Well, when you see this cleerely, now you come to consider it, you begin to ponder this Word, whether it be so or no, a man begins to thinke, Is this a sure promise? and then hee sees, that looke what certainty there is of the Scriptures in generall, there is the same certainty in these particular promises: so that with the same faith that a man is to beleieve the Word of GOD, with the same faith he is to beleieve this offer of *Christ*.

Quest.

I, but is it sure to me?

Then a man lookes to the generality of the promise, that it is offered to all, none excepted, and therefore, saith he, it is offered to me.

But will CHRIST doe to me as he hath promised, is he powerfull and willing to doe it? Then a man lookes into the World, and finds that he is Almighty, that he is able to make him the Sonne of God, that whatsoever *Christ* hath by nature, he shall have it by matching with him: Indeed *Christ* hath it immediately, as he is the Sonne of God, but we have it mediately, as the Wife hath the riches of her husband. If a Woman marry the Kings Sonne, she hath the same priviledges, and the same inheritance that hee hath: so, whatsoever CHRIST hath, becomes ours, *Paul*, and *Apollo*, and all are *Christ's*, the World

World is *Christ's*, and all things present and to come are *Christ's*, and they are all made ours. Now when this is well pondered, and we finde that we have a sure Word to confirme this,

Then in the third place, wee come and take him; and this no man will doe indeed, till hee have well considered, as the saying is of marriage, that it is a bestowing of ones selfe upon such an one, so it is in this; every one therefore should consider before-hand, what it is to bestow himselfe upon CHRIST. And when this is done, that wee have made the match, and bestowed our selves upon *Christ*, then,

3.
To take Christ

In the next place, wee come to see what we shall have by him, and then we come to make use of all that CHRIST brings with him, reconciliation, and pardon of sinne, and all things else that he hath, I have with him, I am the sonne of God, and I shall be sanctified, (for together with him I have his Spirit,) all my prayers shall be heard, all the promises in the Booke of GOD are mine: for *In him they are all* *Rea and Amen*: as all the world is his, so it is all the wealth of a Christian after hee hath taken CHRIST. Now when this is distinctly propounded to us, and wee conceive it aright, it makes the way much more easie to us; but when wee goe on in a confused manner, because the Gospel is not cleerely understood by us, hence it is that we labour much, and yet the thing is not done: therefore, my beloved, if you have a persuasion of the forgiveness of your sinnes, if it bee
but

4.
To see what
we have by
him.

but a meere perswasion, it wil alter exceedingly, it will goe and come in the time of temptation; but when you have a sure Word, when you have built your selves upon the Scriptures, it is not dependent upon your perswasion, but it is the Word that you rest upon: For fancie, and opinion, and perswasion, it will grow sometimes longer, and sometimes shorter, as the shaddow doth, whereas the body of the thing is the same; but when your eye is upon the Word, when you rest upon that, then your perswasion will continue the same as the Word continues. Indeed, your comfort may be sometimes more, sometimes lesse; but when it is pitched upon the sure word, that is it that will bring you comfort in the working of it, to observe the method and degrees of it. Indeed, my beloved, it is a point of another nature to beleeve, than the world thinkes of; therefore examine, and recall and understand this Doctrine that we have now taught you distinctly, it will be worth all your labour; for the present you shall have a good conscience, and the assurance of Gods favour, and when death comes, the right understanding of it will be worth all the world besides.

It is said of the second ground, that they fell away, because *they had no roote in themselves*: they had some roote, but their faith was pitched upon a generall Doctrine, upon a generall perswasion, that hath a kinde of roote, but it hath no root in it selfe: so many Christians goe farre, and they doe much, but they haue no root

in

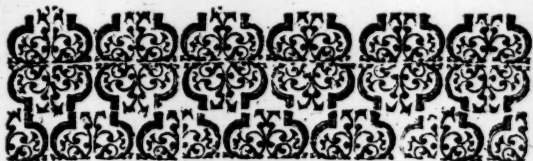
in themselves, that is, they doe not understand distinctly, and throughly, the grounds upon which their faith is built, they see not a sure ground for it in the Word of GOD, they know not how faith is built upon the sure corner stone; for CHRIST is that sure corner stone, he that is built upon him shall never be ashamed; we should learne therefore not to give over till we be rooted and grounded. If a man should aske many people, What is the reason that you are perswaded that your sinnes are forgiven? (for you ought to build that upon an infallible ground.) If it be no more but because you are perswaded, it is nothing; but if you can say, My sins are forgiven, because I have *Christ*, and *hee that hath the Sonne hath life*: I have the sure Word of *God* for it; *God* cannot lye, he is Truth it selfe that hath said it, and hee hath offered *Christ* to every creature under

Heaven; then is the ground good,
thou maist take him boldly,
beeing within that
number.

So much for this time.

Vpon what
ground wee
should be per-
swaded of for-
giuenes.

FINIS.



OF FAITH.

The fourth Sermon.

ROM. I. 17.

For by it the righteousness of God is revealed from Faith to Faith : as it is written, The just shall live by Faith.



The next thing to be done, is this, to draw the will to take the promises; for, though the understanding rightly apprehend all that is delivered in the Word, yet except the will be bowed, except we incline, and be willing to embrace these offers, and willingly take *Christ* upon these conditions, the thing is not done; for, I say, justifying faith is as well in the will as in the understanding: for that which I deliver now, is built upon that which

Of drawing
the will to take
the promises.

which I delivered before; and I speake chiefly to those that understand the promises, or else you will not fully understand that we are now about.

God onely
boweth the
will.

But seeing that the will hath a part in faith as well as the understanding, the second thing is to draw the will: But how is that done? This is the worke of GOD, he onely hath the sovereignty over the will and affections of a man, it is the great prerogative of GOD, when a businesse is to bee done with the will and affections, GOD must perswade it, as in *Noah's* speech, *God perswade Iapheth to dwell in the Tents of Sem*: As if he should say, I may perswade in vaine, except GOD put to his hand to the worke: So it is the property of the Spirit to convince; as *Ioh. 16. The Spirit shall convince the world of sinne and righteousness*: That is, he shall shew men their sins, and their need, and withall convince them, and perswade them to take *Christs* righteousness. Thus, I say, it is GOD that draweth the will, it is he that puts a strong instinct into the heart of man, it is he that must worke on the heart, as in *Ioh. 6. 44. None can come to me except the Father draw him*. How shall that be done? If God doth once draw a man, hee will have no rest till hee have CHRIST, he will not be at quiet till hee have gotten him: compare that place, *None come to me except the Father draw him*, with that *Cant. 2. 3. Draw us, and we will runne after thee*: it is not such drawing as when a man is drawne by force, but it is drawing which is done by changing

Ioh. 16.

Ioh. 6. 44.

Cant. 2. 3.
How God
draweth the
will.

ging the will and affections, when G o d alters the bent of the minde, when God justifies a man, hee will affect a mans heart so, that he shall bee so affected with *Christ*, as that he shall have no rest till he have him; when he doth see his need of him, he shall not give over, till he be assured that he is reconciled to him: *Draw us and we will runne after thee*: It is such a drawing as is called the teaching of God: *Ioh. 6.45. Ye shall be taught of God*: that is, when G o d comes to teach a thing, he boweth the will and affections to do it. We heretofore exemplified this by the similitude of the *Ant*, and the *Bee*, and other creatures; they are said to be taught of God, when God puts a strong instinct into the to doe such and such a thing, he teacheth them to do this & this: So God teacheth men to come to *Christ*; that is, he puts a strong inclination into their hearts, and when that is there once, they can have no rest, as the Iron cannot rest till it come to the Loadstone, and as the stone cannot rest till it come to the center, so the heart of man, when God draweth it, when he hath changed the will, then he finds such a disposition in him as was in the Spouse, *Cant. 2. She sought him whom her soule loved*, she sought him by night, and by day, she sought him in the street, and among the Watchmen, and never rested untill she had found him: So when God hath drawne a mans heart, when hee hath inclined a mans will to embrace C H R I S T, he is never satisfied untill he hath found him.

But, you will say, G o d doth this by meanes,
he

Ioh. 6.45.

Cant. 2.

hee useth Arguments to draw the will.

It is true, The Question therefore is, How GOD doth this: wee will propound 3. meanes by which GOD doth usually doe it.

The will
drawne by 3.
meanes.

First, the will is drawne, by being perswaded what the miserable condition of a man is, that is not yet come to CHRIST, that hath not yet taken him, that hath not gotten the pardon and forgiveness of his sinnes, that hath not got assurance that CHRIST hath received him to mercy.

The second thing is, the good that hee shall get by it.

The third thing is, that he shall not lose his labour, if he doe attempt it.

I.
The confide-
ration of our
misery out of
Christ.

The first thing, I say, that drawes us to *Christ*, is to consider how miserable we are without him, if men were perswaded of this, they would more seeke him. It is true, if a man could live alone he would not come to him: take Rebels, and Pyrates, if they were able to maintaine themselves abroad, if they could be as happy in rebellion as in receiving mercy, they would never come in: So it is in this case, if we be brought to this exigent, that we see we cannot hold out any longer, we are not stronger than hee, as the Apostle saith, 1 Cor. 10. *Are we stronger than he?* when a man is perswaded of that, when a man seeth this necessity is laid upon him, or else hee perissheth, then he will come in: So take a servant or a sonne, if he be able to live from his Father, or Masters house, perhaps he will runne at
ryor

1 Cor. 10.

Simile.

ryot still; but when he seeth he cannot have so much as huskes, he can have nothing to sustaine him, that is it that will bring him home: So take a Wife, a Spouse, if one come to wooe her, if she be able to live without him, it may be she will refuse him, but if the case be so that she cannot subsist, but the Creditors will come upon her, she must needs have an Husband to protect her, to be a barre and a covering unto her, now she seeth a necessity of it: Therefore we say the Law drives men unto CHRIST, and the Law doth it by shewing a man his sinne, and the curse due to it, by shewing a man his vilenesse, and if this will not doe it, then it shewes him the curse, when a man sees the misery that the Law brings upon him, and pronounceth against him, that he is condemned, that perswades him: Therefore the Law drawes a man, and the sense of his misery, shewing him that he is out of CHRIST, this drawes him to consider that GOD is his enemy, that all the creatures are his enemies: for if GOD be thine enemy, then needs must all the creatures be so, because they turne with him to and fro, as an Army turnes at the becke of the Generall. Now to have God and the creatures to be a mans enemy, to have every thing to worke together for a mans hurt; *prosperity slaies him*, and aduersity is not a Plaster or Medicine, but a poyson to him, every thing joynea for his hurt; the Word, which is the *savour of life* to others, is the *savour of death* to him; the Sacraments, which are a meanes to convey grace and assu-

The Law
drives men to
Christ, how.

Ioh. 3. ult.

The confidence of the good by *Christ*.

rance to others, it is a meanes to convey Satan to his heart, it increaseth his condemnation and his judgement, *when the wrath of God abides upon a man*; that is, it shall be upon him for eternity hereafter: for he that hath not the Sonne, hath not life, *Ioh. 3. ult.* when a man seriously considers all this, when hee seeth what case he is in, that he cannot live without **CHRIST**, this will be one thing that boweth and inclineth the will to come in and take *Christ*: but this is not all.

But in the second place, a man will know what good he shall have by such an Husband; and indeed, if this were all, he could never marry out of love, and if he doe not, it can be no match: Therefore we must finde some good, some excellency in **CHRIST**; and this is the second thing that drawes the will, If we take him, wee shall have all his wealth, and all his honour, all the joy and pleasure he can afford, we shall have all his wealth; that is, go to the whole Vniverse, and see what there is profitable or comfortable to the sonnes of men, and all that is ours, whether it be *Paul*, or *Apollo*, or *Cephas*, or *the world*, or *life*, or *death*, or *things present*, or *things to come*, *all is yours, you are Christs, and Christ is Gods*, all this is yours. As for the things of this world, if we take him once, we have all these: would not a man desire all these? Is not this a strong argument to move a man to take **CHRIST**, that all the Angels in heaven, all the excellent Ministers on the Earth, (that are next to Angels) they are all his servants? **GOD** hath bestowed these gifts
for

for his sake, they are set aworke for the furthering of his salvation: and *the Angels*, you know, *are ministring Spirits, sent forth for the good of the Elect*; for the World, as the Apostle saith, that is, whatsoever is in the World, all the good and all the evill in the world, even that evill doth him service, the afflictions, and persecutions, and stormes drive him to his haven, as well as faire gales; every thing scoures him, doth him some good or other, all in the world is his, both life and death; that is, whatsoever belongs to this life or another, all is for his service; and not that onely, but when death comes, that a man thinkes is the greatest enemy; that there is no good in death, yet that doth him good, it heales our sinnes, it is a means of happinesse, in a word, when the Apostle could say no more, things present, or things to come; for a man should looke to both: as heaven will not content him without the things of this life, so the things of this life will not content him without Heaven; but when there is both, the mind is satisfied.

Now when a man considers what wealth he hath by *Christ*, and againe, that he shall have all his honour; now looke what honour *Christ* hath, the same he hath by matching with him; having him we have all things: if a man could enter into a serious consideration of this, to think that he is a King, that he is an heire of all things, that all the promises doe belong to him; do but thinke with your selves, if any of you should be raised from a meane ordinary condition, to bee

Why wee are
not affected
with spirituall
priviledges.

Note.

made an earthly Prince, how would you be affected with it? would it not put other thoughts into you? Why should you not beleieve spirituall priviledges to be as reall? Why should you not rejoyce more in them? they are more durable, they are more excellent, they have all in them the other have: Indeed they are things that are not seene with the eye, they are spirituall, they are things that are enjoyed and reserved for afterward, but yet there is much for the present: Learne to consider this, and it would draw and move you; but because these things are looked on with a generall eye, as matters of fancy and speculation, they are looked on as things that are rather talked of, we see no such thing, we have no feeling of them, therefore we doe not affect them: but we should labour to beleieve this: The Scripture often mentions and repeats this, *Ye are a royall Priesthood, Heires with Christ*. Labour to come to this disjunction, if these things be not so, why doe you beleieve them at all? if they be so, why doe you not rejoyce in them, proportionable to these priviledges? And so for Joy; *at his right hand there are Ioyes & pleasures for evermore*. And as it is so for eternity, so the neerer we draw to him in this life, the more pleasure we have; for he is *the God of all comfort*, the neerer we are to him, the more comfort, *all the wayes of wisdom are wayes of pleasure*, because they leade neerer to God who is the cause of all comfort: So, that is the second thing to consider, the good you shall have by

CHRIST

CHRIST when once you see how miserable you are without him, and that you shall gaine so much by him.

Then in the third place, there is one thing remaining, How shall I have him? I may attempt it, and goe without him, I may seeke, and bee denied: and therefore, in the third place, you shall be sure to obtaine; that is a great meanes to encourage us to come unto him, when you see you shall not faile, there is nothing can hinder on your part, as you have heard in the precedent condition; there is required but an earnest hunger and thirst after him, *hee justifies the ungodly*, and therefore nothing can hinder on your parts: and therefore if any thing hinder it, it must bee on GODS part. Now what is there on GODS part that hinders? He hath promised, and bound himselfe, and he will not goe from his Word, he will not deny himselfe: and therefore when there is no hinderance on neither part, then why doe you not beleeeve? If you will consider *Christ*, and see how he describes himselfe in the Word, if you looke unto all those arguments that are propounded unto us therein, to perswade us, you will make no question, but if you are willing to come, you are sure to receive him, you shall have remission of all your sins: If you consider, first, those speeches in *Ezekiel*, *I desire not the death of a sinner*: and *why will yee dye, O ye house of Israel?* such expostulations are very frequent; *Oh that my people would returne*: and *How often would I have gathered you, as the Henne gather-*

3.
That we shall not lose our labour in attempting it.

Seven arguments to perswade us of Christs willingness to receive sinners.

1.
By expressions in Scripture.

eth her Chickens : I say, these are the speeches of G o d, and G o d speaks as he means ; you shall finde by the manner, and the fashion, and the figure of the speeches, that G o d desires it earnestly : *why will ye dye, O ye house of Israel ?* by way of interrogations : and, *O that my people would doe thus and thus :* Even this G o d desires, that a sinner would returne. There is no action that God doth, but he doth it willingly, that he forgives sinners, that he receives those men that will come home unto him. You see in the Father of the Prodigall, that doth expresse the disposition of G o d, he runnes to meet his Sonne, he was the forwarder of the two, he fals upon him, and kisseth him, he could not expresse his joy for his comming home : such is the disposition of God : *I take no delight, as I live,* saith the Lord, *in the death of a sinner :* but rather that he should live. And therefore when G o d saith it, we have a surer Word, you should better thinke of it, undoubtedly hee will receive you to mercy.

2.
By Christs
practise when
he was on
Earth.

Againe, consider how *Christ* did in the dayes of his flesh, how hee behaved himselfe then, was he not exceeding gentle to all that came unto him, exceeding compassionate and pittifull, ready to heale every one, ready to doe any thing that was requested of him, that he denyed not any that was importunate with him : doe you thinke that he hath put off that disposition ? is he not the same still ? as it is in the *Hebrewes*, Is he not a mercifull High Priest still ? and that the bowels

bowels of compassion in him melt over a straying sinner, and is ready to receive him, his bowels yearne within him, and therefore doubt not but the *Lord* will receive you.

Againe, of necessity he must receive you, or else the blood of *CHRIST* were in vaine, his Crosse and death were of none effect: What now can make the death of *CHRIST* to be of none effect, but when it is not regarded, when his blood is trampled under feet and despised of men, when it doth no good, when it is not improved for the purpose it was shed for? Doe you thinke that *GOD* sent his onely Sonne from Heaven, to dye a cursed death, and would hee have his blood shed in vaine? Now except hee should receive poore sinners when they come, the death of *CHRIST* should be of none effect: And therefore it cannot be but *GOD* must bee ready to receive them. So that there is no difficulty in him, all the difficulty is in our selves, we are not willing to come.

Againe, if we consider what he hath done for others, how many hee hath received to mercie, when one see such Rebels received to mercie, and considers with himselfe, and thinkes how he gave pardon to *Manasses* of his sinnes, which were crying sinnes, and of an extraordinary nature, sinnes that were of long continuance; hee forgave *Mary Magdalens* sinnes, he forgave these greater sinners, and why should he not forgive me? If one should come to a Physician, of whom he hath heard a great fame, and if hee should

3.
Else Christs
blood were
shed in vaine.

4.
By the exam-
ple of others
pardoncd.

meet with hundreds by the way of his Patients, and all of them should tell him hee hath cured them, and healed them, it would encourage a man to goe on with confidence. Or if one should come to a Well, of which he hath heard much, and should meet with hundreds of people by the way, and all of them should tell him, wee have beene at the Well, and it hath cured us, and made us whole; this would encourage a man to goe with confidence, because of the multitude that have tried the experience of it: so we should runne to CHRIST; when so many thousands have beene forgiven, why should not these perswade us that he is ready to forgive us, as *Paul saith, he hath shewed mercy to me, that others might beleieve in God, I am an example for them to trust in God:* therefore when we see he hath forgiven others so many and so great sinnes, why should we doubt?

5.
Else no flesh
should be sa-
ved.
Psal. 130. 3.

Againe, if CHRIST should not be ready to receive us, *no flesh should be saved*, there is no man that would feare him, or heare him; *Psal. 130. 3.* there the same argument is used; *If thou, Lord, shouldst marke iniquity, who should stand? but there is mercy with thee that thou maist be feared.* That is, if God should not be pittifull to mankind, and ready to receive them, notwithstanding their manifold failings, and infirmities, and rebellions they are subject unto, no flesh should be saved, but all the World should perish.

6.
God should
not else bee
worshipped.

Againe, not so onely, but God himselfe should not be worshipped, men would not regard him,
men

men would not serve him : Therefore, I say, of necessity, *God* must have mercy upon men, that they may feare him, and serve him, and that men may be willing to serve him.

Take a hard Master, a cruell King, a man that shuts out men, and excludes them, that they have no hope, there is none that will serve such a man, there is no man that will come in to him; but there is mercy with the *Lord* that he may be feared and worshipped, and men may come in and worship him : and therefore doubt not that *CHRIST* is willing to receive you.

If all this will not perswade you; yet, in *Esaie* 55. there is one thing more. If it will not enter into your thoughts, if you think your condition be such, if you thinke your sinnes so circumstantiated, as I may say, that they are committed in such a manner, that you thinke, though others have beene forgiven, yet you cannot, it passeth your thoughts, you know not how to imagine it; yet know, his mercy is above your thoughts : a man must hold that conclusion still.

And if this alone will not perswade me, yet when all this is put together, when I see the misery of a man without *Christ*, when I see I shall be happy with him, when I see it is of necessity, and, if I come, I shall certainly be received, he cannot refuse me, all this will helpe to perswade a man; this you should learn to presse upon your owne hearts, we that are the Ministers of *Christ* are bound to doe it : and therefore he hath sent us out to compell men to come in, that his House may

Isaie. 55.

7.

By the infiniteness of Gods mercy.

To compell
men to come
in, what.

maybe full: therefore hee commands them to goe unto the high-way, and unto the hedges, and *compell men to come in.* (And what is that?) That is, be so importunate with them, promise them, threaten them, command them in the Name of CHRIST to consent and come in: *God* would faine have his House filled, *he hath killed his fatlings*, he would not have his Table ready, and have no guests; hee would have his House filled, that his Table might not be prepared in vaine; and that it may not be in vaine, wee are to invite you to this marriage; we are to invite you to these fatlings, to this Wine and Milke; it is a banquet, and a banquet you know what it is; In a banquet there is as much as will cheere the body, a concourse of all pleasant things; Such things are in *Christ*, there is spirituall comfort, a concourse, a heape of all spirituall joy and comfort, of all precious things you can finde; and if you will come and take, you shall have all his Jewels, all his Graces, to beautifie and to adorne you withall: let this perswade you to come in.

Object.

But some may object, If I come in, I must lose my right eye, or my right hand, I must part with my lusts, which are as deare to me as these members.

Answer.

Though wee
part with that
which is deare
for Christ, wee
shall have bet-
ter.
Mat. 5.

I will be brieve in this point, because I will finish the text at this time, and will answer it even as *Christ* doth *Matth. 5.* It is true, we must doe so, but then remember we shall have heaven for our labour: if Heaven be not worthy losing
of

of a right eye, or a right hand, keepe thine eye still, if thou wilt needs keepe it, but thou shalt be sure to goe to hell: There needs no other answer, doe but seriously consider of this; if I will, I may keepe this lust, this fleshly desire, but certainly that will leade me to hell. Let that answer serve for this.

But, it may be further objected, If I doe thus, I must deny my selfe, and this is a difficult thing for a man to offer violence to himselfe, to crosse himselfe in all his desires, a man is able to doe much, he may be willing to take great paines, and to suffer much, but to crosse himselfe still of his most inward desires that he hath, those that are most rooted in the soule, that stick neere and close unto him, this is difficult.

I answer, CHRIST is worthy of all these, thou shalt provide better for thy selfe by doing this, there is another life in the regenerate part, and it perfects that, though you destroy the flesh, and offer violence unto that, yet there is the inward man, that is growing up dayly though the outward man faile: It is true, violence must be offered to the flesh, you must bee content to part with pleasures, and the outward man, in that sense, must suffer somewhat, but remember what you gaine, there is the inward man that so much the more provides for it selfe, and if you will not then deny your selfe, you deny not your disease that will slay you. If a man have a disease that cries hard to him to have such and such things given it, it is wisdom for him to deny

2. Object.

Ans.

By denying ourselves, we enjoy our selves better.

A mans carnal
selfe is his dis-
ease.

deny it, because he nourisheth that that would destroy him : so herein himselfe is his disease, and to give to that, is his destruction : so that that which you call your selfe is your disease, and when you feed your selfe, you feed your disease : and therefore every one is to bee ruled by the Physicians advice, who teacheth to doe otherwise, CHRIST teacheth us another way, which is for our health and safety : I cannot stand to presse that.

Object.

But I shall endure persecution, and losse of friends ; nay, perhaps losse of life.

Answer.

If we endure
persecution
for Christ, wee
shall have an
hundred fold.

Yea, but thou shalt receive an hundred fold, thou shalt have no losse by that bargaine, thou shalt find *Christ* worth al that thou givest for him. More I should adde, but I come to the last point.

The righteousness of CHRIST is revealed from faith to faith.

Dott. 1.

The first point ye have heard ; that,

Righteousnesse is revealed and offered in the Gospell to as many as will take it. As also,

Dott. 2.

The second, that it is by faith by which wee are made to partake of this righteousness, it is revealed from faith to faith ; that is, it is so revealed as that it is taken by faith.

Dott. 3.

The third point, that we are now to handle is this, that,

Faith admits
degrees.

Faith admits degrees, and every Christian ought to grow from degree to degree.

In this proposition, *faith admits of degrees, and that wee ought to grow from one degree to another, I finde two parts :*

First,

First, that there are degrees of faith.

Secondly, that we ought to grow from degree to degree.

For the first, that I may run thorow them as briefly as I can: There are degrees in faith in these foure respects: as there are two acts of faith, one whereby we take *Christ*, and that we call a direct act, by which we truly lay hold on him and receive him as our Lord and Saviour. The second is that act of faith by which wee know we have received him, the reflect act which is assurance, both these receive degrees: The first receives degrees in three respects: the last receives degrees in one respect, which shall make up the fourth.

The first act by which wee receive and take *Christ* the *Messias* offered unto us, it admits this first degree, there is a great degree of perswasion that *Christ* is offered, and that he is ours, that he is given by God the Father; and though I finde this proposed in the Word, that *Christ* is given to us, yet there are degrees of the perswasion of the truth of this; and this we need not wonder at; for though it be faith, and though the perswasion be true, and good, and firme, yet notwithstanding it may admit of degrees, else any man might object;

If a man be fully perswaded, what needs hee more? If he be not fully perswaded, it is not faith; if he be fully perswaded, that makes it faith, and how can that admit degrees?

I answer, it may, because there are degrees in the

Two parts in the Doctrine.

Faith admits of degrees in 4. respects.

1.
In perswasion.

Object.

Simile.

Col. 2.

*Simile.**Simile.*

the very perswasion, though the perswasion be good and true, yet there are degrees in it: As for example, there is such a proposition of Truth, which I am perswaded to beleve by arguments that overcome me, I must needs yeeld to it, and yet there are more arguments and reasons that may bee brought, that may worke a greater perswasion, as we say, that may be more immediate to perswade us of that conclusion: as, a man may see a thing by a little glimmering light of a candle, hee may see it certainly and firmly, but when there come more candles or a Torch in, hee may see more cleerely, although hee saw it certainly before: So the promises of GOD, we may behold them, and apply them to our selves to bee sure and firme, and yet this may admit more degrees. When there is more light, and more arguments, when the Spirit of Adoption speaks more cleerely and fully to us, there may be a greater degree of perswasion: and therefore that objection, that, either it is not faith, if there be doubting, or, if it be firme in a man, hee needs no more; I say, it is not so; for faith admits degrees; there is a full perswasion, Col. 2. which intimates there is a lesser faith than that: As, you know, a Ship may be carryed with a gentle gale of winde as well as with a stronger gale, though it goe not so fast, but it may bee moved, it may be put on with a gentle winde as well as with a strong gale.

So a Tree may be rooted, and rooted strongly

ly and firmly, and yet may be more rooted afterward; The phrase of Scripture carries it so; *Oh ye of little faith*: there is a little faith, and therefore it implies there is a strong faith, yet the least is accounted faith. So, *Lord I beleeve, helpe my unbeleefe*: it was unbeleefe, and yet it was reckoned for beleeefe.

So our Saviour said to *Peter*, *why dost thou doubt*? Certainly *Peter* beleeved, or else hee could not cast himselfe upon the water; and yet there was doubting mingled with it: And indeed, if faith were not mixt with doubting, who should have faith? Did not *David* trust *God* much? and yet his faith was mixed with doubting: faith he, *I shall perish one day by the hand of Saul*, and yet hee had faith: Therefore, I say, there may be faith, though we have not so full a perswasion.

But you will say, how differs it from opinion.

Opinion is an assent to a truth, with a feare lest the contrary may be true: it differs from opinion in the object: the object of opinion is something in its owne nature uncertaine, but faith pitcheth upon the Word of *God*, which is in its owne nature infallible, and cannot deceive.

Again, opinion is a matter of speculation and no more: faith is a matter of practice, but that is not all.

Opinion goeth no further, but stayes in a doubt, but faith proceeds to full assurance: And therefore it hath the denomination of full assent. As wee say of a Wall, that is a little white,

Object.

Answer.

Wherein faith and opinion differ.

1.

In the object.

2.

In the working

3.

In overcoming doubts.

Simile.

The least degree of faith, what.

Iam. 1.

white, it is white, because it tends to full whitenesse : and as we say water is hot, that is a little hot ; so faith that is but in a little degree, yet it may be true, firme and substantiall.

But what is the least degree of faith, the least assent, the least beleefe of the promises, without which it cannot be said to be faith :

I answer, the least degree of faith is that which brings us to CHRIST, which makes us willing to take him. Marke this point, for it will be of much use to you, when the promises of GOD are preached to you, and made known unto you, when the arguments that move you to come to *Christ* are declared and made manifest : Now if a man stands and knowes not whether he were best to take him or no, this is not faith, such a man acteth nothing, he is such an one as is spoken of in *Iam. 1.* (for that I take to be the meaning of that place) a man that knowes not whether hee should come to CHRIST or no, that stands in a doubt, and sometimes he will goe, and sometimes he will not, he is off and on, to and fro, such a man hath not faith ; such an one *Christ* rejects : but now when there is so much weight as will cast the Ballance the right way, though there be something left in the other end of the Ballance ; that is, though there be some doubting, some feare, yet if I so farre beleefe the promises, and the Word of GOD, as that I am willing to take CHRIST for my Husband, I am willing to rest on him, to pitch on him, to bestow my selfe upon him ; this is faith, though

though it come not to the full degree.

As for example, if one bee a spokesman for a Suitor, he comes and tels the Spouse to whom he is a Suitor, that such a man is of such parentage, hath such honour, and such wealth, and is thus qualified; now, if she be but so farre perswaded as that she is willing to take him for her Husband, that is enough to bring her to make the match, that perswasion will bring her to doe it; afterward shee may come to know the thing more fully, and to be better perswaded, but that addes to the degrees: So, if there bee but so much assent, so much firmenesse of perswasion to bring us to CHRIST, to make us willing to come to take him for our Saviour, and for our Lord; that is the least degree of Faith; and though there be doubting left, and though there be some feares; yet, if there be but so much as will produce that, it is faith. Let me exemplifie it in some other thing: Take *Hester*, when shee was to come to the King, shee knew not what successe she should have, she was fearefull, as we may see by the manner of going about the businesse; yet seeing there was so much as drew her to the action, she comes and sayes, *If I perish, I perish*; as if she had doubted she might ha e perished, yet she resolved to doe it; this may be said to be an act of Faith, that put her on the worke. Take a Martyr that comes to suffer, hee hath many doubts and feares, and yet if there be but so much perswasion as will produce the act in him, as that he is moved to doe the thing,

I he

hee may properly be said to doe it out of faith.

And so of all other actions. The three Children, *God can deliver us, if he will,* (say they) *if he doe not, we will not worship that Image that thou hast set up.* There might be some doubting in them; and yet, because there was so much trust in God, as to bring them to doe the thing, here was faith enough to make them acceptable in the sight of G O D. So, I say, if there be so much faith as will bring us to G O D and to C H R I S T, that is the least degree, other degrees there are that may be added afterwards, but this is thy comfort; if thou have but so much as will producee such an effect; thou maist be sure that thou hast faith.

Secondly, faith admits degrees in regard of the difficulty and hardnesse of the things that are to be beleaved.

2.
In respect of
difficulties.

Instances.
Martha and
Mary.

As for example, *Martha* and *Mary*, both beleaved in C H R I S T when he feasted with them, but when *Lazarus* was dead, and had beene in the grave foure dayes, that put them to a stand: Now if they had beene able to beleewe this, there had beene a greater degree of faith. And that was it that magnified *Abrahams* faith so, that when there was so great difficulty, that he must goe and offer his sonne, the sonne in whom God had promised that his seed should bee blessed, who was called *the sonne of the promise*: Now here was a great degree of faith, because there was great difficulty.

Moses.
Numb. 11.

Moses, wee see, when he came to beleewe the promise of G O D, in *Numbers 11.* that so many, even

even six hundred thousand should be fed with flesh, and that they should bee so fed a whole moneth together, it set *Moses* at a stand, he knew not what to say; Not one day, (saith he) not ten dayes, not twenty dayes, but a whole moneth together, and six hundred thousand people! *If all the Flockes and Heardes should be killed, and all the Fishes in the Sea should be gathered together, how should this be done?* This was a great thing to beleeve: and therefore *God* pittied *Moses*; *God* seeth when things are hard to be beleaved, and pities man; *God* beares with *Moses* in that case, because the thing was difficult and high; there are some things which are above hope, and in such cases *God* is willing that his people should aske him a signe, he knows their strength, they had need of something to confirme them. And therefore in such a case, when *God* comes in such manner, if they aske him a signe, *God* is willing to give them a signe: Indeed, when men will aske a signe to tempt *God*: *an adulterous generation askes a signe*: that is, for tryall or temptation, not for love of *CHRIST*, and to be perswaded he is fit for them, but an adulterous generation, they did it not out of love: but, I say, when eyther the thing is high, or else when the meanes of perswasion is weake and slender; As, wee know, *CHRIST* said unto *Nathaniel*. Doeſt thou beleeve for this? as if he should say, This shewes thy faith is great, that for so small a thing as this thou beleevest; I said no more but *I saw thee under the Fig-tree*. And this shewed the

In what cases
God is willing
to give a signe
or not give it.

Ioh. 1. 5.

weaknesse of *Thomas* his faith, that he would not beleeve, unlesse he might put his finger into the print of *CHRIST*'s wounds, and his hand into his side: so that when a man beleeves by slender meanes, or when he beleeves things of a higher nature, which is more above hope, when there is great difficulty, in this sense faith admits degrees.

3.
In regard of
extent.

Thirdly, Faith admits degrees in regard of the extent of it, when there are more things revealed to them; and, I take it, this place will carry that, *the righteousness of God is revealed from faith to faith*; that is, the righteousness of *Christ* was revealed in the time of the Law and the Prophets, it was revealed obscurely, and there was a little faith among them to beleeve, it was enough to save them, but when the time drew neerer, there were greater revelations, as we know, in the time of the Prophets, their faith was great, as there were more revelations, so there was more faith: So, I say, it admits degrees in regard of the extent of revelation; as the Apostles, when *CHRIST* was upon the earth, they had a degree of faith, but when *Christ* ascended, then there were more revelations, then they grew *from faith to faith*, because they grew from revelation to revelation, then the Spirit of *GOD* was sent into their hearts to reveale all things, and to leade them into all truth; you know they had abundance of revelations afterwards. So in this regard, in regard of the extent, faith receives degrees, not because the habit is increased.

increated, but because the revelations and objects are more: And therefore that is the comfort of poore Christians, those that are yet ignorant, they may have a true habit, and as true a grace in the heart; and though a man be more conversant in Scripture, and knowes more than they, he hath more revelations, and in that sense, though hee have a greater faith than the other, yet the other hath a like precious faith with him in regard of that grace.

So, we see how faith receives degrees in these three respects.

Now, last of all, that faith that gives assurance, that pacifieth and comforteth the heart, which is nothing but a reflect act, by which wee know and are perswaded that wee have taken CHRIST, and that our sinnes are forgiven, this admits of degrees of prooffe. And here, as the evidences of sanctification are more, so is the assurance; as the Apostle saith, *the Spirit witnesseth to our spirits*; he discovers good things to us, we had need of the light of the Spirit, to judge aright of the sincerity of the graces that we have, we shall goe amisse else, we shall not be able, except we have the Spirit to helpe and assist us, and so we grow from assurance to assurance.

Now for the second part, that we must grow in all these.

First, as faith admits of degrees, so wee must labour to grow in all these degrees.

First, labour to grow to a more full and firme assent, by that meanes wee shall draw neerer to

4.
The reflect act
of faith admits
degrees.

2.
Part of the
Doctrine:
We must labour
to grow
in these degrees.

I.
In perswasion.

CHRIST, and receive him in a greater measure: Marke, this very act of taking *Christ*, that immediately justifies, but it is fed with assurance in the understanding, it is that which doth increase, and strengthen, and supply this action of the will in taking CHRIST. So that, the more strong assent the minde and understanding of a man gives to those truths which concerne justification, delivered in the Scripture, the stronger his will is in taking *Christ*: As in the act of marriage, a Woman takes such an one to be her husband, but yet there are degrees in the will, one may take him with greater greedinesse, with a more full perswasion that it is best for her, with more love, and with more resolution: So, the stronger the assent is that we give to the promises of *God*, wherein he assures us of the pardon of our sins, wherein *Christ* is offered freely unto us, the more we take CHRIST, and so the union is greater betweene us, wee are linkt and knit together, and married, as it were, in a greater degree.

2.
To beleeve
difficulties.

Secondly, in regard of difficulty, which is the second thing wherein faith admits degrees, when wee beleeve hard things, or easie things propounded with slender arguments. Labour to grow in this: for this is very profitable for you; I will give you but these two instances:

You know what *Moses* lost, and what *Abraham* got; *Moses* lost *Canaan*, he lost the honour of carrying in the people, he lost the honour of concluding his worke, when he had taken so much paines,

paines, and all because he did not beleeve when he strooke the Rocke, for want of faith. *Abraham* now, that beleeved things that were of a high, of a difficult nature, you see what he got by it; for this cause, saith the LORD, I will doe thus and thus, *because thou hast not spared thine onely Sonne*, which is repeated, *Rom. 4. Abraham being strong in faith, gave glory to God.* And therefore, you see, *Abraham* is set above all men, he is the *Father of all the faithfull*, he is the head, the top of those to whom GOD shewed mercy, he shewed mercie to all for *Abrahams* sake: *Abraham, Isaac, and Iacob*; *Abraham* is first, this did *Abraham* get for ever, because he beleeved in God in so great a matter; this you shall gaine, if you will beleeve, it will bring a great reward, yea, it will not onely bring a reward such as *Abraham* had, but it will bring increase of the same faith, God will reveale more to you, and give you more of his Spirit, as he did to *Nathaniel*: Beleevest thou for this, saith *Christ*? thou shalt see greater things than these: If we beleeve in difficult cases, GOD will make us with facility to beleeve them another time.

Rom. 4.

Thirdly, for the multitude of revelations, for the extent of faith, that way we should labour to be filled full of faith, as *Barnabas* is said to be full of faith; And how is that? By studying the Word much, for therein will God reveale this: this is it that *Paul* magnifies so much in 2 Cor. 12. that which he gloried in, he doth not name it in his owne person, but saith, *I knew a man in*

3.
To abound in
revelations.

2 Cor. 12.

Christ that had such a revelation: he glories not in this, that he had wealth, or honour, but in the multitude of revelations; that, of all other might have exalted *Paul*; but hee was wise, hee knew what he did when he was so apt to bee exalted; in that it seemes there was some extraordinary excellency in it.

Lastly, labour to get full assurance, the more assurance you have, the more love.

Again, you shall doe the more worke, when once you are assured that your *labour shall not bee in vaine in the Lord*; as *1 Cor. 15. ult.* it will make you *abound in the workes of the Lord*.

Again, it stablisheth a man in well doing, he shall never hold out and be constant, till he come to have assurance that hee shall not lose his reward. I cannot stand on this point: I will name the Uses, that so I may not leave the point unfinished.

The first is a Use of much comfort, if there be such degrees in faith, then let us not be discouraged, though wee come not to the highest; if we have but a little yet since there are degrees, this is enough to make us partakers of the righteousness of *Christ*, and of salvation. The end of this is to comfort those which are apt to be discouraged. A little graine of true Muske is able to sweeten a great deale: So if faith be true, a little true faith will perfume all the heart and soule, it hath influence into every thing, and it puts a good tincture upon all that a man doth; though it be but little, yet the influence is great. There.

4.
Grow in assurance.
Motives to grow in assurance.
1 Cor. 15. ult.

Use. 1.
To comfort those that have faith though in a lesse degree.

Therefore though thou have not a great measure of faith, if thou have a little, comfort thy selfe with that; we know, the least bud drawes sap from the roote, as well as the greatest branches, as truly; so they that budde, that are but yet in the beginning of faith, yet they are as truly grafted into *Christ*, and receive life from him, as those that are growne Christians. And therefore be not discouraged because thou hast not as yet a great measure of Faith, say not, because I am not as strong as such, therefore I am no body, reason not so, if thou have but as much as will bring thee within the doore, within the Covenant, within compasse once. It is true, when a man is within the doore, there are greater degrees; he may goe farther into the house, or a little way in, but all is well when hee is in once: So in faith, a little faith is enough to put a man within the Covenant, to put one within the Gate of Heaven, as it were; indeed when they are in, some goe further, and some goe not so farre: but, if thou be in at all, comfort thy selfe with that, and thinke not that every little infirmity shall breake the Covenant when thou art in: No, that which makes a divorce betwixt *G O D* and you, will doe it; but every infirmity doth not that. Take heed therefore of robbing *G O D* of his glory, and your selves of comfort, you know what a Father he is, hee is a tender, and a wise Father: wee reckon it is wisdom in parents, when they consider the infirmities of their children: *G O D* is wise, let us goe to him,

Infirmities
breake not the
Covenant.

a Father will beare with his sonne, and receive him againe and againe, though he have infirmities: So God is thy Father, what though hee see many failings in thee, what though hee see wee have little grace, or little faith, yet wee are sonnes, God will spare us; and therefore *cast not away your hope*, but labour to know, that though you be but as *smoking flax*, yet there is fire there, as well as if it were all on a flame.

Satan labours
to discourage.

Now it is Satans end indeed to discourage, and remember but that, that the thing hee labours, is to perswade you that you have no faith, and that a little will not serve the turne, and that because thou art not so strong as the strongest Christians, that therefore thou hast a false heart, and art nobody at all: his end is to discourage, labour to resist him. And we that are Ministers of *Christ*, we are in this case to comfort and encourage you, as *Paul* saith, *we were gentle among you, as a Nurse among her children*; we should be tender over you, and comfort, and encourage you, *we are not Lords of your faith*. And therefore in *Ezekiel 33*. it was the fault of the Shepheards, they ruled over the people with rigour, *but wee are helpers of your joy*; for what have we to doe, but what our Master hath set us about to doe? as hee did; how did hee behave himselfe? the smoking Flax, hee did blow it with a tender breath to kindle it more, hee dealt not roughly with it: So the Ministers of *God* should labour to build men up, to draw them on; Indeed sometimes the Minister must be sharpe, to wake men

Ezek. 33.

men when they sleepe, to discover hypocrites, and temporizing professors, to teach those to know themselves, that have a forme of godlines without the power thereof, here the Word preached must be a two-edged sword, that must pierce betwene the marrow and the joynts; here the Word must be as the Thunder and Lightning, it must have terrour in it: So *Christ comes with his Fanne in his hand*, and with his Axe in his hand, *hee will burne the chaffe with unquenchable fire*, and hew downe the unfruitfull Trees; but this is to be understood of those that are false-hearted, those that are not sound, that have *Christ* offered them, but doe not receive him. Indeed, to those our Ministry is sharpe, but for others it is not so: And therefore in *Ezek. 34.* we are to doe as the Shepherds do there with their Flocks; some Sheepe are weake, and are not able to goe the pace of the rest; some are broken, some are lost, and some are gone astray, and some are great with yong; our busines is to seeke those that are lost, to drive on according to the pace of the weakest, to binde up the broken, to carry them in our armes; thus *Christ* did, and if we faile in this, *Christ*, who is the great Shepherd of the flocke, he sees it, if we goe astray, he fetches us in; if wee bee broken, and have lost our wooll, and bee not in right order, hee bindes us up, hee feeds us, and renders us; thus *Christ* deales with you: And therefore be not discouraged, though thou be not so strong as the strongest, yet if thou be a Sheepe, if thou be in the

Ezek. 34.

the fold, if thou hast the least degree of faith, it is able to make thee partaker of this righteousness, although thou have not the highest degree, though thou have not that excellency that others have.

Vse 2.

For exhortation to grow in faith.

2 Pet. 1. 13.

The second Vse is, to exhort you to grow in faith (and so I end) content not your selves with a little, a small measure of faith, though notwithstanding a little will serve to put you in the state of salvation, yet it should be your wisdom to get a great degree, as the Apostle saith, 2 Pet. 1. 13. *Trust perfectly in the grace brought in by the revelation of Christ:* (Marke it, for it is an excellent place for this purpose; study it, and thinke well of it:) Trust perfectly in the grace revealed; that is to say, doe it not by halves, let not there be some odde reckonings betweene GOD and thee, stand not in distance from him, but trust upon him perfectly, beleeve fully and assuredly that your sinnes are forgiven you, beleeve fully the grace that is given you through CHRIST, doe it perfectly, thoroughly; trust perfectly in the grace brought in by CHRIST, that is our fault that we doe it not in such a manner; hence it is that our Joy is weake, our grace is weake, trust perfectly, *that your joy may be full*, that you may have full communion and fellowship with CHRIST, the benefit is exceeding great when we trust perfectly, and why will you not? why should you limit the *Holy one of Israel*? It was their sinne and transgression to limit him in his power and al sufficiency, as if he were not able to doe

doe such and such things, and is it not as great a sinne to limit him in his mercy and goodnesse? Why cannot he forgive sinnes and transgressions, that in all circumstances are the greatest sinnes, in what nature soever? To thinke otherwise, is to limit the holy one of *Israel*; trust perfectly therefore. It is not a little that will serve the turne, as the Apostle saith, *2 Peter, 3. ult. grow in grace.* There is need of it; you shall find, that as you wade further in the profession of Christianity, so you shall have need of more strength, you shall have greater employment, therefore you have more need of growth to goe forward and persevere.

Againe, you shall meet with greater temptations and assaults, if you be not more strong than at the first, you are not able to resist.

Againe, if you grow in faith, you shall grow likewise in Joy; and that is a thing which wee have continuall use of, that is of hourelly use to comfort and strengthen us, to make us abound in the workes of the LORD, that helps us to goe thorow all variety of conditions, that enables us to abound, and to want, to passe *thorow good report and evill report*, to suffer and endure persecution. Now the more you grow in faith, the more you grow in joy, as the Apostle saith, *Rom. 15. 13. The God of peace fulfill you with all joy by beleeving:* So that the more we beleeve, the more joy, the more consolation we have.

Againe, the more you grow in faith, the more you shall gaine the favour of GOD, the more
you

Motives to
grow in faith.
2 Pet. 3. ult.

1.
We need more
strength daily.

2
We meet
greater
assaults.

3.
We shall here-
by grow in
joy.

Rom. 15. 13.

you shall winne his love ; there is nothing in the World doth so much winne the favour of GOD, as a great degree of faith : and therefore, though thou mayest be saved with a lesse degree, yet that thou maist be in a greater degree of favour, seeke more faith ; and this, though it bee reckoned a small matter, to have a great degree of Gods favour, yet, it is the greatest dignity in the World : Looke upon all the difference of men ; it is their difference in the favour of God, that makes them so. Why was *Moses* a man above all the rest ? faith GOD, *I will have compassion upon whom I will have compassion, and I will shew mercie to whom I will shew mercie* ; I have chosen *Moses* : looke to what difference of men you will : looke into what estate, what condition thou wouldst have, either for thy soule or thy body, whatsoever it be, it is by the grace and favour of GOD in CHRIST IESVS, that all thy comfort and consolation increaseth.

What it is that
differenceth
men,

Quest.

What shall make me grow in the favour of GOD ?

Ans.

Faith maketh
us grow in the
favour of God

I answer, there is nothing that causeth GOD to set so much by us, as faith : the woman of *Canaan*, see what cause *Christ* had to give her such a great commendation, *great is thy faith*, and because her faith was great, therefore hee set her at so high a rate. So the Centurion, faith CHRIST, *I have not found so great faith in Israel*, and that is the thing that he set so great a price upon. So *Iacob* when he got the name of *Israel*, when hee prevailed with GOD, certainly it

was

was the greatest blessing that ever hee had: Why was that? Because hee shewed the greatest faith that ever hee did, it was a strong faith that prevailed with God: And what set him at so high a rate in Gods Booke? It was the faith hee had in God, therefore hee is remembered in the whole Booke of God for his faith: Therefore the more faith you have, the more God prizeth you, it is it that wins his love. I cannot stand upon the arguments why wee should grow in faith, they are many; the more faith we have, the more powerfull are our prayers in prevailing with God, for faith gives strength to them.

Again, the more faith you have, the more you bring glorie to God; if there bee much faith, there will bee much fruit, it is the root of all grace, as *Iohn 15. 8.* *Herein is my Father glorified, that you bring forth much fruit.* Get much faith then, if you will have much fruit, that you may bring glory to God: as if hee should say; If a man have but some faith, hee brings forth fruit, yet there shall bee something wanting; but when a man is eminent, when hee is conspicuous, when hee is as a great light that every man turnes his eye to, when he is as a Tree that brings forth much fruit, which turnes the eyes of the beholders to it: So it is with Christians; herein, saith *Christ*, is my Father glorified, &c.

A Christian hath no such motive as this, hee shall glorifie God exceedingly, if hee have abun-

5.

The more wee
prevaile in
prayer.

6.

The more glo-
ry we bring to
God.
Iohn. 15. 8.

abundance of faith, hee shall have abundance
of every Grace, hee shall grow *rich in good
workes*, this is that which wee should all
labour for : I cannot stand to presse
it further. So much for this
time, and for this
Text.

FINIS.

A
TREATISE
OF
EFFECTVALL
FAITH.

Delivered in six Sermons upon *1 Theſ. 1. 3.*
By the late faithfull and worthy Miniſter
of I E S U S C H R I S T,

I O H N P R E S T O N,

Dr. in Divinity, Chaplaine in ordinary to His
Majeſtie; Maſter of *Emanuel* Colledge in
Cambridge; and ſometime Preacher
of *Lincolnes-Inne*.

The juſt ſhall live by Faith. Hab. 2. 4.
who through faith ſubdued Kingdomes, wrought
righteouſneſſe, obtained promiſes, &c. Heb.
11. 33, 34.



L O N D O N:
Printed for *Nicholas Bourne*. 1 6 3 1.

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Grow in assurance.
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1 Cor. 15. ult.

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Satan labours
to discourage.

Now it is Satans end indeed to discourage, and remember but that, that the thing hee labours, is to perswade you that you have no faith, and that a little will not serve the turne, and that because thou art not so strong as the strongest Christians, that therefore thou hast a false heart, and art nobody at all : his end is to discourage, labour to resist him. And we that are Ministers of *Christ*, we are in this case to comfort and encourage you, as *Paul* saith, *we were gentle among you, as a Nurse among her children*; we should be tender over you, and comfort, and encourage you, *we are not Lords of your faith*. And therefore in *Ezekiel 33*. it was the fault of the Shepherds, they ruled over the people with rigour, *but wee are helpers of your joy*; for what have we to doe, but what our Master hath set us about to doe? as hee did; how did hee behave himselfe? the smoking Flax, hee did blow it with a tender breath to kindle it more, hee dealt not roughly with it : So the Ministers of *God* should labour to build men up, to draw them on; Indeed sometimes the Minister must be sharpe, to wake men

Ezek. 33.

men when they sleepe, to discover hypocrites, and temporizing professors, to teach those to know themselves, that have a forme of godlines without the power thereof, here the Word preached must be a *two-edged sword, that must pierce betweene the marrow and the joynts*; here the Word must be as the Thunder and Lightning, it must have terrour in it: So *Christ comes with his Fanne in his hand, and with his Axe in his hand, hee will burne the chaffe with unquenchable fire*, and hew downe the unfruitfull Trees; but this is to be understood of those that are false-hearted, those that are not sound, that have *Christ* offered them, but doe not receive him. Indeed, to those our Ministry is sharpe, but for others it is not so: And therefore in *Ezek. 34.* we are to doe as the Shepheards do there with their Flocks; some Sheepe are weake, and are not able to goe the pace of the rest; some are broken, some are lost, and some are gone astray, and some are great with yong; our busines is to seeke those that are lost, to drive on according to the pace of the weakest, to binde up the broken, to carry them in our armes; thus *Christ* did, and if we faile in this, *Christ*, who is the great Shepheard of the flocke, he sees it, if we goe astray, he fetches us in, if wee be broken, and have lost our wooll, and be not in right order, hee bindes us up, hee feeds us, and renders us; thus *Christ* deales with you: And therefore be not discouraged, though thou be not so strong as the strongest, yet if thou be a Sheepe, if thou be in
the

Ezek. 34.

the fold, if thou hast the least degree of faith, it is able to make thee partaker of this righteousness, although thou have not the highest degree, though thou have not that excellency that others have.

Vse 2.

For exhortation to grow in faith.

2 Pet. 1. 13.

The second Vse is, to exhort you to grow in faith (and so I end) content not your selves with a little, a small measure of faith, though notwithstanding a little will serve to put you in the state of salvation, yet it should be your wisdom to get a great degree, as the Apostle saith, 2 Pet. 1. 13. *Trust perfectly in the grace brought in by the revelation of Christ:* (Marke it, for it is an excellent place for this purpose; study it, and thinke well of it:) Trust perfectly in the grace revealed; that is to say, doe it not by halves, let not there be some odde reckonings betweene GOD and thee, stand not in distance from him, but trust upon him perfectly, beleeve fully and assuredly that your sinnes are forgiven you, beleeve fully the grace that is given you through CHRIST, doe it perfectly, thoroughly; trust perfectly in the grace brought in by CHRIST, that is our fault that we doe it not in such a manner; hence it is that our Joy is weake, our grace is weake, trust perfectly, *that your joy may be full*, that you may have full communion and fellowship with CHRIST, the benefit is exceeding great when we trust perfectly, and why will you not? why should you limit the *Holy one of Israel*? It was their sinne and transgression to limit him in his power and al sufficiency, as if he were not able to doe

doe such and such things, and is it not as great a sinne to limit him in his mercy and goodnesse? Why cannot he forgive sinnes and transgressions, that in all circumstances are the greatest sinnes, in what nature soever? To thinke otherwise, is to limit the holy one of *Israel*; trust perfectly therefore. It is not a little that will serve the turne, as the Apostle saith, *2 Peter, 3. ult. grow in grace.* There is need of it; you shall find, that as you wade further in the profession of Christianity, so you shall have need of more strength, you shall have greater employment, therefore you have more need of growth to goe forward and persevere.

Againe, you shall meet with greater temptations and assaults, if you be not more strong than at the first, you are not able to resist.

Againe, if you grow in faith, you shall grow likewise in Joy; and that is a thing which wee have continuall use of, that is of houely use to comfort and strengthen us, to make us abound in the workes of the LORD, that helps us to goe thorow all variety of conditions, that enables us to abound, and to want, to passe *thorow good report and evil report*, to suffer and endure persecution. Now the more you grow in faith, the more you grow in joy, as the Apostle saith, *Rom. 15. 13. The God of peace fulfill you with all joy by beleevyng:* So that the more we beleewe, the more joy, the more consolation we have.

Againe, the more you grow in faith, the more you shall gaine the favour of GOD, the more you

Motives to grow in faith.
2 Pet. 3. ult.

1.
We need more strength daily.

2
We meet greater assaults.

3.
We shall hereby grow in joy.

Rom. 15. 13.

What it is that
differenceth
men.

you shall winne his love; there is nothing in the World doth so much winne the favour of GOD, as a great degree of faith: and therefore, though thou mayest be saved with a lesse degree, yet that thou maist be in a greater degree of favour, seeke more faith; and this, though it bee reckoned a small matter, to have a great degree of Gods favour, yet, it is the greatest dignity in the World: Looke upon all the difference of men; -it is their difference in the favour of God, that makes them so. Why was *Moses* a man above all the rest? saith GOD, *I will have compassion upon whom I will have compassion, and I will shew mercie to whom I will shew mercie; I have chosen Moses*: looke to what difference of men you will: looke into what estate, what condition thou wouldst have, either for thy soule or thy body, whatsoeuer it be, it is by the grace and favour of GOD in CHRIST IESVS, that all thy comfort and consolation increaseth.

Quest.

What shall make me grow in the favour of GOD?

Answ.

Faith maketh
us grow in the
favour of God

I answer, there is nothing that causeth GOD to set so much by us, as faith: the woman of *Canaan*, see what cause *Christ* had to give her such a great commendation, *great is thy faith*, and because her faith was great, therefore hee set her at so high a rate. So the Centurion, saith CHRIST, *I have not found so great faith in Israel*, and that is the thing that he set so great a price upon. So *Iacob* when he got the name of *Israel*, when hee prevailed with GOD, certainly it

was

was the greatest blessing that ever hee had: Why was that? Because hee shewed the greatest faith that ever hee did, it was a strong faith that prevailed with God: And what set him at so high a rate in Gods Booke? It was the faith hee had in God, therefore hee is remembered in the whole Booke of God for his faith: Therefore the more faith you have, the more God prizeth you, it is it that wins his love. I cannot stand upon the arguments why wee should grow in faith, they are many; the more faith we have, the more powerfull are our prayers in prevailing with God, for faith gives strength to them.

Againe, the more faith you have, the more you bring glorie to God; if there bee much faith, there will bee much fruit, it is the root of all grace, as *Iohn 15. 8.* *Herein is my Father glorified, that you bring forth much fruit.* Get much faith then, if you will have much fruit, that you may bring glory to God: as if hee should say; If a man have but some faith, hee brings forth fruit, yet there shall bee something wanting: but when a man is eminent, when hee is conspicuous, when hee is as a great light that every man turnes his eye to, when he is as a Tree that brings forth much fruit, which turnes the eyes of the beholders to it: So it is with Christians; herein, saith *Christ*, is my Father glorified, &c.

A Christian hath no such motive as this, hee shall glorifie God exceedingly, if hee have abun-

5.

The more wee
prevaile in
prayer.

6.

The more glo-
ry we bring to
God.
Ioh. 15. 8.

abundance of faith, hee shall have abundance
of every Grace, hee shall grow *rich in good
workes*, this is that which wee should all
labour for : I cannot stand to presse
it further. So much for this
time, and for this
Text.

FINIS.

A
TREATISE
OF
EFFECTVALL
FAITH.

Delivered in six Sermons upon *1 Thes. 1. 3.*
By the late faithfull and worthy Minister
of IESVS CHRIST,

IOHN PRESTON,

Dr. in Divinity, Chaplaine in ordinary to His
Majestie; Master of *Emanuel* Colledge in
Cambridge; and sometime Preacher
of *Lincolnes-Inne*.

The just shall live by Faith. Hab. 2. 4.
who through faith subdued Kingdomes, wrought
righteousnesse, obtained promises, &c. Heb.
11. 33, 34.



LONDON:

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THE ATLAS

OF THE

UNITED STATES

AND

THE WORLD

OF THE

ATLAS

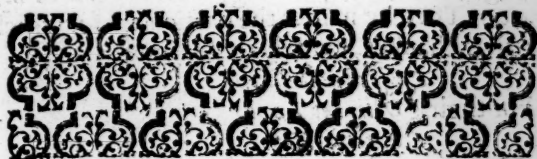
OF THE

UNITED STATES

AND

THE WORLD

OF THE



OF
EFFECTVALL
FAITH.

The first Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.



IN the former Verses, the Apostle setteth downe this generall, *we give thanks alwaies for you, making mention of you in our prayers, without ceasing.* First, hee tels them that he prayes for them; and then he tels them more particularly, that his Prayer was a Thanksgiving. And this giving of thanks for them, he expresseth by the continuance of it, hee did it constantly, *without ceasing,*

Coherence.

Of Effectuall Faith.

ceasing, (not by fits,) making mention of you in my prayers. Then he names the particulars for which he gives thanks, namely these three :

For their $\left\{ \begin{array}{l} \text{Effectuall Faith,} \\ \text{Diligent Love,} \\ \text{Patient Hope.} \end{array} \right.$

Now these three Graces hee describeth and setteth forth three wayes :

First, from a certaine property or character which distinguisheth the true faith from the false faith, the true love from the false love, the true hope from false hope. I give not thanks for every faith, but for such a faith as is *effectuall*: (that is the property or character by which the truth of faith is discerned.) Againe, not for every love, but for such a love as is *laborious*, (for so the word signifieth.) Thirdly, not for every hope, but for such a hope as makes you *patient*; that is the character by which to know hope. And this is the first way whereby hee describeth these Graces.

Secondly, hee describeth them from the object upon which these graces are pitched; and that is *Iesus Christ* our Lord; that is to say, I give thanks for the faith you have in *Christ*, for the love you have towards him, for the hope you have of what he will doe for you: I give thanks for that faith, for that love, for that hope, that hath *Christ* for the object of it.

Thirdly, he describeth these graces from the sincerity of them: I give thanks for all these graces that you have in the sight of God; that is

is to say, not in the sight of man onely; as if he should have said, many make a profession of faith, and goe for beleevvers in God, and for lovers of God, and men judge them so: but you have it in the sight of God: that is, not onely in the sight of men, not onely in your owne fancie, apprehension, and opinion, but indeed, in good earnest, in sincerity.

Lastly, *In the sight of God our Father*: hee describes God by this property, hee is a Father. I need not say more for the opening of the words. We will come to that point for which we have chosen them, which is the first thing for which he gives thanks.

Remembering your effectuall faith.

This point we will deliver to you out of them, that,

The faith that saves us must be effectuall.

This Doctrine wee have need to adde to that which we formerly delivered: for having said so much of faith, that faith is that that saveth men, and that there is no more required of you, but to take the gift of righteousness, onely that you receive CHRIST, onely that you beleeve in God that justifieth the ungodly: that is, that you onely accept of that justification that God is ready to give to every man, be he never so ungodly. Now (when we heare so much of faith, and that there is nothing at all required of us, but a meere talking, lest any man should be deceived, and run away with a false opinion, that if he have but a naked apprehension, and no more, he shall do well

K 3

enough)

Dott.

The faith that saves us, must be effectuall.

Men are apt to deceive themselves.

That many men have a false faith, proved by instances, both in the Old and New Testament.

Ioh. 2, 23, 24.

Ioh. 1, 35.

Mat. 22, 8, 9, 10, 11. opened.

Wedding garment, what.

enough,) I have chosen this Text, that you may know what kinde of faith it is that is required of us, namely *Effectuall faith*. The faith that saves us must be effectuall.

Now Saint Paul adding this word to it, (*rembring your effectuall faith*,) hee gives us this intimation, that there is a faith which is not effectuall; there is a faith in the world, that goes for true faith, which, if it be examined, is not a faith that saves. We see, through the Scriptures, much mention made of a certaine faith which men had, which yet was not a saving faith: wee see, *many came and beleeved in our Saviour, but he would not commit himselfe to them: for he knew what was in their hearts*. Here was a faith to beleeve in him: nay further, it was such a faith as had some effect too, (for it made them come to him) and yet, for all this, it was not such a faith as God accepts, it was not an effectuall faith.

So when *Iohn Baptist* came before CHRIST, there were many hundreds that came to him, and *rejoyced in his light*, but it was not effectuall, but a counterfeit faith that they had, notwithstanding all that.

So there came many that were *invited to the wedding*, so that the house was full, but yet every man had not a wedding garment. There was a certaine faith which brought them to the house, but they had not true faith, they had not the Wedding garment; that is, they had not such a faith as could produce and bring forth in them a conjugall affection, which is the Wedding gar-

gar-

garment. So two of the foure grounds had faith, they brought forth some fruit, that faith strengthned and enabled them to doe so much as they did; but yet it was not true faith, it was not the faith which the fourth ground had. Mat. 13.

And not onely in the New Testament, but in the Old Testament also, there is often mention made of such a faith, and of such a trust in G O D, as enabled men to doe much, but it was not an unfained trust, it was not effectuall, but as it is, *Ierem. 3. 10. Treacherous Iudah hath not turned to me with her whole heart, but fainedly, saith the Lord.* Therefore certainly, faith the LORD, their turne of euill and misery shall come: they trusted in G O D, but not with their whole heart. Ier. 3. 10.

So likewise *Deut. 5. 25.* the people there desire *Moses* to goe and receive the Commandements from God for them, and whatsoever God should say to them, that would they doe: here was a faire profession; it is likely themselves thought it to be sound and good, yet *Moses* tels them they were deceived in it: *Oh (saith hee) that this people had an heart to doe this indeed.* So, we see, there is a faith that is not effectuall, and therefore wee have the more need to looke to it, because there is so much false faith in the World. As, when you that are Tradesmen, doe heare that there are so many counterfeit Drugges, or so many counterfeit Colours, or whatsoever you deale in, you will looke the more to it; so we should looke the better to our Deut. 5. 25.
Verse 29.
Simile.

Three things
opened.

faith in this regard. Therefore to open this point a little, we will doe these three things:

First, I will shew the cause why there is so much uneffectuall faith, why there is so much faith that is not sound and substantiall.

Secondly, I will shew wherein the efficacy of faith consists, what it is for faith to bee effectuall.

Thirdly, I will shew the reasons why God will accept no other faith at our hands, why we cannot be saved, unlesse we have such a faith.

1. The causes
why the faith
of many is un-
effectuall,
which are five.

For the first, namely, the causes of uneffectuall faith, the reasons why the faith of many is uneffectuall, that it workes not powerfully, that it is not substantiall, you shall finde them to be these five.

Cause 1.
Taking Christ
upon mis-in-
formation.

Instances.

I.
The young man
that came to
Christ.

Luk. 18.

First, the vanity or uneffectualnesse of faith ariseth upon our taking of CHRIST upon mis-information, when wee know not who it is that wee take, when there is an error in the person we take, when wee understand not aright what we doe. Many doe as the young man that came running to CHRIST, he came hastily, he made account to be his follower; but Christ tels him, that he might mistake him; and therefore hee lets him know, what it was to follow him; what a Master hee had betaken himselfe unto: faith he, *If thou wilt be my servant, goe sell all that thou hast.* As if hee should have said; Mistake mee not, if thou wilt be mine, thou must be mine altogether, thou must take up thy Crosse, thou must part with any thing. Now, if the young man had

had gone away with this mistake, that hee had not understood **C H R I S T**, he had become a Disciple of *Christ*, as well as others, but it had beene upon a mistake.

And so likewise that Scribe, to whom *Christ* said, *The Sonne of man hath not whereon to lay his head*: As if hee should have said; It may bee thou lookest for ease, for Bed and Boord with me; thou lookest for a pleasant life, but it will not be so: I leade not a pleasant life my selfe, I have not whereon to lay my head; I am not in so good a condition as many Fowles are, as many Beasts are, I have not a nest, I have not a den; that is, I have not that which should be in stead of these to me, and therefore know what thou doest, before thou betake thy selfe to my service. Now men, not considering this, they put themselves upon *Christ*, they take upon them the profession of his Name, before they enter into a serious consideration, and this is it that causeth faith to be uneffectuall: as one speaking of false fortitude, names this for one amongst the rest; Many (saith he) are valiant for want of experience: that is, they know not what the wars are, they know not what hardnes they must endure, and therefore when they come to feele it, when they come to see what paines they must take, and what they must endure, they shrink: so it is in this; many men enter upon the profession of Christianity, upon that warfare, (for so our profession is called) I say, many enter upon it out of mistake; they understand not what it is, they have

2.
The Scribe.
Mat. 8. 20.
opened.

Cause of false
fortitude.

What Christ
expects of his
followers.

have not experience of it, they know not how many will come against them, they know not that the force of their enemies is so great, they know not that they have so many thousands to meet them; therefore they undertake the business, they goe about the enterprize, and it comes to nought, because they considered not what they did. Therefore, saith *Christ*, *let him that builds a House, set downe before what it will cost.* That is to say, If a man consider not what *CHRIST* lookes for at his hands, if he consider not beforehand, that, if he will be *Christ*, he must *crucifie the flesh, with the affections thereof*, that he must *denie himselfe* in those things that are dearest to him, hee must be content to be *hated of all men*, this is a thing that will goe hard. This is that that a man can hardly indure, to be scoffed at, to have every man his enemy, to part with all his friends, to live a despised man, to suffer persecution, that the end of one persecution should be the beginning of another, and the end of one suffering the beginning of another.

Againe, for a man to have his inward lusts and desires so mortified, and so crucified, and so restrained, to be so strait-laced in every thing, I say, because men consider not this, what it is to take this profession on them, when the time comes, what doe they? They goe backe againe. Hence it is, that many, out of flashes, and in good moods, will be ready to embrace Religion; but we see by experience, how soone there is an end of it. As the people, when *Christ* came to *Ierusalem,*

salem, how ready were they to receive him, with *Blessed is he that commeth in the Name of the Lord, and Hosanna, &c.* But how soone were they gone againe? So many yong commers on in this Citie, and many, even of our profession, in the beginning of their time, are ready to take upon them the profession of *CHRIST*; but afterwards, when they come to see what must bee done, when they see that *Christ* and the World cannot stand together, that *Christ* and pleasures cannot stand, but they must be content to goe another course, then they goe backe, and their faith proves uneffectuall: This (I say) is the first cause, when men are not throughly informed what they doe.

A second cause of the uneffectualnesse of faith is, when men take *CHRIST* out of feare, when they are in some present distresse, and would have ease, and upon this they take *Christ*, not because of any true love to him, but because they would be delivered out of that present exigent which they are in, and this is as usuall as the other. How many are there, that when *God* affrights them a little with the terrours of the Law, when their consciences are troubled, when they begin to apprehend Hell: so long as they are in such a condition, they are willing to take *CHRIST*, but as soone as these stormes are over, and their hearts are at peace againe, when their consciences returne to some quiet, and when there is an end of those terrours, then there is an end of their religion, and of their faith, so that

Cause 2.
Taking Christ
out of feare.

Isa. 58. opened.

Promises made
in sicknesse,
seldome per-
formed.

Simile.

Men in extre-
mity would
faine have
Christ, but not
out of love.

that their faith proves ineffectuall. So many men, when they are in some great calamity; as, you know, *Pharaoh*, when he was in the present strait, then he would doe any thing: so many men under great crosses, afflictions, and disgraces in the World, then they will be religious, but let them have peace and prosperity, let them abound in all things againe, and they will forget G o d. Such *Isay* complaines of, *Isay 58. they hang downe their heads for a day*: That is, when the storme is on them, when they have some affliction, for such a time, they will doe any thing; there is nothing more usuall than this. When men come to have sicknesse, and to apprehend death, what will not a man doe for his salvation at such a time? and therefore you finde by experience, that few of those that make such promises in their sicknesses, when they apprehend death, doe keepe them afterward: for they come from feare, and therefore they last not.

Take any man, the most ambitious man in the world, when he comes to dye, the praise of men is then nothing to him, then hee will part with any thing. Take a covetous man, to save his life, what will not hee doe? A Merchant that loves his goods never so well, yet when the Ship is ready to sinke, hee will cast them out, he is willing to lose them, rather than to lose his life: So when a man comes to such an exigent, when he comes to stand in the gate of destruction, as it were, when hee sees Heaven and Hell before him, he is ready to doe any thing then, not because

cause indeed he loves Christ, or is willing to take him, but to save himselfe; as the foolish Virgins, when the Gate was shut, then they cry, *Lord, Lord, open to us*: They would faine have had Christ then, not out of love to Christ; for then they would have taken him before: It was not out of any love to the Bridegroom, but out of feare, and sense of their owne misery that they had when they were shut out, and that made them cry, *Lord, Lord, open to us*. And this is the second cause that makes the faith of men to be uneffectuall, when they take Christ out of feare.

The third cause is, when men take Christ, not out of love to his person, but out of love to those commodities and advantages they shall have by him, when they looke not upon him, when they fixe not their eyes upon his person, and the beauty that is in him: but they looke upon the Kingdome, they looke upon the wealth they shall haue, they looke to what they shall get by him. This faith proves uneffectuall; because when other commodities are presented, that are present, and sensible, and in their apprehension greater than these, then they let Christ goe againe. Men doe in this case, as those that marry for wealth; if that be their end, when they have gotten the wealth that they would have, when they have that which they desire, they care for their Wives no longer: so in this case; when men looke at nothing but simply at Heaven, disjoynd from CHRIST; or, when they

Cause 3.
Taking Christ
for love of the
good things
by him, and
not for love
to his person.

Note.

Simile.

Ioh. 6. 26.
opened.

Some men
seeke mercy,
and not grace.

they looke at some other advantages, when they looke at an earthly Kingdome, (as many of the Disciples did) when they looke for great matters by **C H R I S T** in this world, when they finde it quite otherwise, when they lose in the world; and all that they have is in hope, it is in things spirituall, that are not seene with the eye, things that are not sensible, then they are ready to slip from *Christ* againe. So it is usually among us; many take **C H R I S T** for advantages, as *Christ* tels them plainly, *Ioh. 6. (saith hee) You seeke mee, not for the Miracles which I did, but for the loaves:* That is to say, Not out of love to the worke, not because you judge aright of the things of the spirit, not because you love grace, but because you love some advantage that you have by religion, some profit that it brings you for the present, and because you would be freed from Hell for the future, such things as carnall men may see, and be affected with: but this will not hold out.

The manner of these men is to seeke mercie, and not grace. If they can be but assured, that it shall goe well with them; that they shall bee freed from the feares they might have of Hell, that they may have some hope of being in a better condition, this is that they looke for: but as for grace, for repaying the Image of **G O D** in their hearts, to be enabled to obey **C H R I S T** in all things, this is a thing that they desire not, this is a thing they long not for: therefore the secret inquisition of their heart is, What good shall we

we get by it? They inquire not, what excellency, and what beauty there is in CHRIST; what manner of one hee is, that they may love him; but what good shall we get by him? what advantage will it bee to us? Contrary to that in Cant. 5. 12. when the Spouse is there asked, what the reason was that she followed her Beloved so much, and that shee magnified him so much; Shee doth not tell them, because I shall haue such things by him, or he is thus wealthy, or I shall haue this honour by matching with him: but marke her answer; *My beloved is white and ruddy, the chiefe among ten thousand; his head is as the most fine Gold, his lockes are blacke as a Raven, his eyes are as the eyes of Doves by the Rivers of waters, washed with milke, and fitly set:* and so shee goes along in an holy delectation; *This is my beloved, Oh ye Daughters of Ierusalem.* I say, so it is with those that take CHRIST in good earnest, that looke upon the excellencies of Christ, as hee is considered in himselfe; not that the other is excluded: for we may looke at the advantages, and commodities that wee have by him, but not upon that alone; but, marke, in her answer shee describeth what an one hee was, and therefore she loved him. My Beloved is white and ruddy, the fairest of ten thousand, such an one is my Beloved; therefore, Chap. 1. Vers. 2. she describes him to be such an one as hee is; and (saith she) *therefore the Virgins love thee:* as if she had said, there is a Harlots love, that lookes onely what they shall have by him: but none but Virgins,

Cant. 5. 12.
opened.

We may looke
to our own ad-
vantages by
Christ.

Cant. 1. 2.

Harlots love.

Virgins love.

Cause 4.
Want of humi-
liation.

Deut. 30.6.
opened.

Virgins, that is, those that have chaste and good affections, those that have holy and right affections, indeed *the Virgins love thee*; but the others doe not: for they have adulterous and Harlot-like affections, (as wee may call them, when a man lookes not unto G O D himsele, but to his owne advantage and profit.) And this is the third cause that makes faith prove vneffectuall.

Fourthly, faith proves ineffectuall for want of preparation, and humiliation that should goe before it; because the heart is not circumcised, the heart is not broken yet, it is not emptyed of those things that it must be emptyed of, before a man can take Christ; and therefore in *Deut. 30.6.* saith *Moses*, *The Lord your God will circumcise your hearts, and then you shall love him with all your soule, and with all your strength.* As if hee should have said, It is impossible you should cleave to G O D, to love him indeed, to take him in good earnest, unfeignedly, with all your hearts, except first your hearts bee circumcised; therefore the L O R D your G O D will circumcise your hearts; that is, he will humble you, he will breake your hearts, that your lusts shall bee mortified in you, he will take away those strong, violent, those carnall and sinfull desires, that abounded in your hearts before, and when that is done, then you shall love the L O R D in good earnest, not feignedly, but with all your hearts: Now, if a man come to take C H R I S T before hee bee thus circumcised, hee takes him in vaine, hee takes him so, as that hee cannot hold

hold him, nor continue with him.

Now this circumcision is done by a certaine worke of preparation or humiliation, by which these strong lusts are broken in us: therefore, when men come to *CHRIST*, before the Law hath been a sufficient Schoolmaster to them, before it hath indited them, before it have put them in prison, and told them that they must pay every farthing, (when a man comes to this, he seeth that he cannot doe it, then he goeth to *CHRIST*, and beseecheth him to pay his debt,) before the Law have done this, men care not for *CHRIST*, they take him negligently, and therefore they hold him not. And for this it was, that before *Christ* came into the World, hee would make way before him: so, before he will come into a mans heart, the Mountaines must bee brought downe, the Spirit of *Elias* must make way; that is, there must be a sharpe ministry to shew men their sins, that they may be thoroughly humbled, and prepared, or else they will never take *Christ* so as to keepe close to him.

A man must be brought to have a present apprehension of death, and of the wrath of *GOD*, and damnation, or else hee will not lay hold on the Hornes of the Altar; as *Ioab*, when he saw that *salomon* would slay him indeed, and take away his life, then he layes hold on the Hornes of the Altar, and would not let goe; so when a man sees present death, hee will keepe close to *Christ*, and till this be wrought, a man may take *Christ*, but his faith will be uneffectuall, because

L indeed,

The Spirit of
Elias, what.

Without found
humiliation,
sinne is not ac-
counted the
greatest evill,
nor *Christ* the
greatest good.

Cause 3.
Because faith
is not ground-
ed aright.

False perswas-
on, what.

indeed, till a man be soundly humbled, he never accounts and reckons sin to be the gratest evill; and till he doe that, he never accounts *Christ* to be the greatest good, and if a man doe not reckon CHRIST to be the chiefe good of all other, there will be somewhat propounded, which will be esteemed before him, and when that comes, he lets goe CHRIST. But when there is a sound humiliation, which makes a man prize *Christ* above all other things, then faith proves effectual; that is, a man holds out, hee goes thorow with the worke, he cleaves so to *Christ*, as that he will not part with him: but for want of this, because mens hearts are not circumcised; because way is not made, because the Mountaines are not brought down, because the Ministry is not sharp enough to prepare them, hence it is that their faith is vaine, and comes to nothing.

Fifthly and lastly, the faith of men proves ineffectuall, because it is not well grounded, they take to themselves a perswasion of the remission of their sinnes, upon an uncertaine ground; they are not built upon the Rocke, they take *Christ*, but they are not well bottomed: for there is a certaine false perswasion, which is nothing else but a strong fancy, which makes a man to thinke that his sinnes are forgiven, and that hee is in a good estate: but when it comes to examination, he can give no sound reason for it. When men take CHRIST on this manner, when they are perswaded their sinnes are remitted, and yet have no good ground for this perswasion and
peace,

peace, it holds not out, it continues not. Therefore to such as these Saint *Paul* speaks, *Eph. 4. 10. Be not children* (saith he) *in understanding, to be carried about with every winde of doctrine.* As if he had said, Indeed you are such as have embraced *CHRIST*, but you must not doe as children doe, that being not able to use their own judgement, they see what other men doe, and they heare what they say: but, saith he, you must learne to be men, that you may use your owne understanding, that you may see with your owne eyes, or else you will be *like a Ship tossed and carried about with every winde.* That is to say, it was a false perswasion that drave you to *CHRIST*, and another winde will drive you from him: therefore bee not children in understanding. So, I say, when you have a perswasion of the remission of your sinnes, of beleeving in *CHRIST*, be not children in understanding, see that it be soundly grounded. That is a condition required by the Apostle, *Colos. 1. 23. CHRIST hath reconciled us to GOD the Father, to be blamelesse, and without fault.* But (saith hee) I must put in this condition, *If you continue grounded, and stablished in the faith, that you be not moved from the hope of the Gospell.* As if he should have said, There is a certaine faith, by which you may take *Christ*, and so you may be perswaded of reconciliation; but, saith he, that will not doe, unlesse you be grounded and stablished in the faith. The word in the Originall signifieth, Except you be so built as a house is built upon a sure foundation, as a Tree

Eph. 4. 10.
opened.

Col. 1. 23.
opened.

Hope that is
not well
grounded,
holds not out.

Deut. 13. 1, 2, 3.
opened.

that is soundly rooted, when you are so pitched upon *Christ*, that when new objects come, new temptations come, things that you never thought on, yet nothing can move you from the hope of the Gospel: If you be not grounded, you may take a hope to your selves of reconciliation, and of being without fault in the sight of *God*, but it will never hold out, unlesse it bee soundly grounded. Hence you see therefore, that if a man be not well rooted, if he be not built upon the Rocke, if this perswasion of the remission of his sinnes be not well bottomed, that causeth him not to hold out, but to fall off againe. Whereas it is required of us, that we keep so close to *God*, in such a case our faith should be built on so sure a ground, that nothing in the World should move us, no not the most probable arguments that may be brought in: as we see, *Deut. 13.* saith *Moses*, *If a Prophet, or a dreamer of dreames come, and give you signes and wonders, and the thing that he foretold come to passe, that you could not answer any thing, you can see no reason but that he should be a true Prophet; saith he, God will put you to such tryals, to prove you to see if you be soundly grounded. All that are saved, he will have them so fixed, he will have them take their salvation upon so good a ground, upon such infallibility, that whosoever shall be brought against them, they shall keepe them close to God. This is that that we should labour for, and for want of this, when men have a confused perswasion that their sinnes are forgiven, and thinke it enough,*

enough, if their hearts be quiet, if they have rest in their consciences, that they be not troubled, and never examine what the grounds are: I say, for want of this it is, that in temptation they fall away; when other men come and preach other doctrines, then they are *plucked away with the error of the wicked*, as Peter saith, *2 Pet. 3. 17. Be not plucked away with the error of the wicked, but grow in knowledge.* As if he should have said, if you have but some perswasion, but some good opinion that CHRIST is yours, and that it is best for you to cleave to him, this will not hold, you will be plucked away with those errors that other men are plucked away with. This is the first thing which wee have done with, to shew the causes of the ineffectualnesse of faith.

2 Pet. 3. 17.

In the next place, I am to declare unto you what it is that maketh faith effectuall, wherein the effectualnesse of faith consists. In this we will shew you three things:

2. Wherein the efficacy of faith consisteth.

First, in what sense it is called effectuall faith: for the very opening of this word which the Apostle useth, will open a Window to us, it will open a crevice of light, to see into the nature of the thing it selfe.

Three things opened.

Secondly; we will shew you particularly and distinctly, wherein this effectualnesse of faith consists.

Thirdly, we will shew you how it is wrought, how this faith is made effectuall in us; and when we have done these three, you will fully understand what effectuall faith is.

1. In what
sense faith is
called effectual.
all.

Things are
said to be ef-
fectuall in 4.
respects.

I.
When they
doe their pro-
per office.

The proper
function of
faith, what.

Faith may be
effectuall,
though it be
mingled with
doubting.

First, for the opening of this very appellation, this name *effectuall faith*: you shall finde that a thing is said to be *effectuall* in 4. respects:

First, we say a thing is *effectuall*, when it doth its office, when it exerciseth that proper function that belongs to that quality; or that grace, or that gift, or that creature whatsoever it is, and when it doth not that, then wee say it is in-effectuall, when it doth not the thing that wee looke for from it. In this sense, *faith* is said to be effectuall, when it doth the thing for which faith is, when it doth the thing that *God* expects of faith, that is the proper function of faith: and what that is you heard before; namely, to take *Christ*. If faith take *Christ* it is effectuall faith.

Now for the opening of this a little further to you, to shew you what this proper function of faith is. It is, when a man is so far perswaded of the truth of the Scriptures, of the truth of the promises, and doth so far appropriate them to himselfe, that he is willing to take *CHRIST*, though there be some doubtings and waverings in him, yet if there be so much faith as to do the thing, this is properly effectual faith though it be not perfit faith: For you must know that there is a doubting mingled with the best faith: Therefore when we say *effectuall faith*, we do not mean that it is such a faith as is without doubtings, & without feares mingled with it: but, if it be such a faith as doth the thing it selfe, for which faith is appointed, it is properly said to be effectuall faith. It is a point necessary for you to understand;

and

and if you compare this that we have said (concerning this description, of this first explication of effectuall faith) with that in *Iam. 1. 7, 8.* we shall see what the meaning is. Hee speakes there of doubting, and tels you, that those that doubt, *they are like a wave of the Sea, tossed to and fro, and in the end they vanish away.* Saith the Apostle, *Let not such a man thinke to obtaine any thing at Gods hands: for he is a double-minded man, and is unstable in all his waies.* The meaning is, that there is such a faith that makes a man doubt, when he knowes not what he should doe, but is unstable; as a wave of the Sea, that is tossed to and fro; hee is sometimes going towards GOD, sometimes from him againe, and in the end he goes quite away. (Saith he) such a man shall not receive any thing. Why? Because hee is a double-minded man. Now by a double-minded man, is not meant a man that hath one thing in his face, and another in his heart; one that pretends one thing, and intends another, (though the word be sometimes so taken, yet in that place it is not so to bee understood) but by a double-minded man, this is meant, when the mind is divided between two objects, that it knowes not which to chuse, but stands as one in *bi-vio*, that hath two waies before him, and knowes not whether to goe this way, or that way; a man that is distracted in his owne minde, he knowes not what to resolve on. Now when a mans faith comes to this, that hee knowes not whether to take CHRIST, or the

Iam. 1. 7, 8.
opened.

Double-min-
ded man, who,

world; he doubts whether he should chuse *God*, or the world, there is an uncertainty in his mind, that it is divided: sometimes he thinks it is best, and sometimes he thinks it not best, *aliud stans aliud sedens*; whē he thus wavers, this is not effectuall faith. But now, if a man goe beyond this, and pitch upon *Christ* resolutely, when he goeth so far, as that he resolves to take him, although he have many pluck-backs, although there be many things that may dissuade him from it, though there be some reluctancy in his mind, some feare whether it be the best way or no, yet if he pitch on *Christ*, he chuseth him rather than the world, though he have some inclinatio to the world stil, though there be somewhat offensive in his heart, though as I said, there bee some doubts, some feares whether it be the best way or no, yet if faith come so far as to pitch on *Christ*, to chuse him, to take him, this is properly effectuall faith. Indeed, it is farre from perfect faith, but it is effectuall faith, and such as shal save you. Therefore you shall find this rule among the Schoole-men, (I name them, because they were Papists, and their doctrin of faith is contrary to this) they say, it is not faith except it be a full perswasion; they speake not there of resting on *Christ*, that is not the thing, but of the full perswasion of the truth of the thing to be beleaved; yet notwithstanding you shall find this rule among some of the Schoole-men, *Fides non excludit omnem dubitationem*: faith doth not exclude all doubting, but that doubting that overcommeth, that doubting that

Papists tenent
of doubting.

that casteth the ballance the contrary way; if it be such a doubting as doth not overcome, it may stand with true and sound faith. So, I say, if you would know now, what it is to pitch on *Christ*, and so to take him, though there be some reluctancie, some doubt, some feare, you shall know it by this: if a man have so taken him, that still he is growing, still his faith is prevailing, still his faith is overcoming those doubts and feares from day to day, hee is better and better resolved; I say, though his faith be not perfect at the first, yet if it be still thus on the growing hand, it is saving and effectuall faith. Whereas another man, that is not soundly rooted, that is divided thus, he takes *Christ*, but it is not upon any good ground, but as the Weather cocke stands such a way, while the wind blowes that way; not because the Weather-cocke is fixed, (for when the wind turnes, the Weather-cocke turneth too:) so, such men cleave to *CHRIST*, not because they have any good ground, but because they want temptations to a contrary way: let temptations from the World come; let there come reasons that they knew not before; let there come new objects, new allurements, which they knew not of before, they will forsake *CHRIST* againe: but when the heart is fixed; when there is an Anchor that holds the soule, though the ship waver; when there is an Anchor to hold it fast, though it be much tossed to and fro; though there be much doubting, thou mayest be sure

What doubting it is that faith excludeth.

How to try truth of doubting.

Simile.

Some men cleave to *Christ* for want of temptations.

True faith not
without doub-
tings & feares
sometimes.

Note.

Simile.

Doubting a
signe of a good
heart.

ture it is true and effectuall faith.

This point you must marke; when I say it is effectuall, it is no more but when it thus pitcheth on CHRIST, though there be some doubting: It is so farre from being true, that faith must be without all doubting, that we may boldly say, it is not faith, except it have much doubting, unlesse there be some feares, unlesse there be some troubles within, that resist this faith, and strive against it; otherwise it is no faith: for certainly, there is no man that hath perfect faith, especially at the first, or afterward either, so as to set his heart fully at peace, and then if it be not perfect faith, if there be no doubting, there must be perfect flesh, that is, there is nothing but flesh, and if there be some faith which is imperfect, alway in the beginning there must needs be doubting, because there is some flesh, and some spirit, there is fire and water, and therefore there must needs be striving. Wee may saw of doubting, in this case, as wee say of Thistles, they are ill weeds, but the ground is fat and good where they grow: so doubting is a thing that resists faith, it is bad, but it is a signe the heart is good where it is. So that, where there is all peace, where there is no questioning, where the heart is not perplexed and troubled, and complains not, it is a signe that the strong man possesseth the house wholly, it is a signe there is nothing but flesh there. Therefore mark this point to your comfort, that if there be but so much faith as will produce this worke of taking CHRIST, though there bee
some

some doubtings mingled with it, yet it is properly effectuall faith, because it doth the thing, though not perfectly. That is the first acception of the word *effectuall*, a thing is said to be effectuall, when it doth the proper function of it, though it doe not perfectly, and throughly, yet, if it doe it, it is said to be effectuall: so faith, if it pitch upon *Christ*, though not so perfectly as afterwards it may, it is effectuall.

Secondly, a thing is said to be *effectuall*, as it is opposed to that which is vaine and empty, to that which is but a name, a shadow of it, but is not such a thing indeed. So faith is said to be effectuall, when it is true, reall, and substantiall, you know, there be empty clouds, wee see the heavens many times full of clouds, but there is no rayne followes, they are driven away with the windes, they are empty clouds, they are not clouds indeed: so there is a great shew of faith sometimes, that makes a man shew like these clouds, and yet it is vaine and empty, no rayne followes. A counterfeit Piece, although it shew to be good money, yet, when wee finde it counterfeit, when we finde it clipt, we cast it away: so true faith is said to be effectuall, when it is opposed to vaine faith: in *Iam. 2.* the latter end of the Chapter, the Apostle speakes to that purpose, to shew the difference between true faith, and dead faith, which is but the name of faith, but is not faith indeed.

Thirdly, a thing is said to be effectuall, when it lyeth not idle and still, but is doing something:

2.

A thing is effectuall, in opposition to that which is vaine and empty.

Simile.

Simile.

Iam. 2. 17, 20, 26.

3.

A thing is said to be effectuall, when it is operative.

Simile.

thing: as a Pylot in a Ship, hee sitteth not still there, if he doe sit still and doe nothing, we may say, he is an uneffectuall Pylot, hee were as good not bee there: so when faith lyes still in the heart, and is not stirred and moved, nor shewes it selfe in the fruits of it, this we say is ineffectuall faith; whereas faith should be in the soule, as the soule is in the body, which is never there in vaine, but still it is stirring, and shewing it selfe by motion, by action, by doing somewhat or other. And in this sense *faith* is said to bee *effectuall*, when it is a stirring faith, when it is a lively and fruitfull faith, that is doing somewhat in the soule of man.

4.
When it goes
thorow with
the worke in
hand.

Last of all, a thing is said to be effectuall, when it goes thorow with the worke that it hath in hand: this differeth from that which I named first, therefore the Greeke, word that is rendred effectualnesse, signifieth perfectnesse, to bring a thing to an end; so that faith is said to be effectuall, that goes thorow with the worke it undertakes; that is, when it sanctifieth the heart throughout, in respect of parts, and throughout in regard of time, when it brings a man to the end of his salvation, when it carries a man thorow all impediments, when it leapes over all difficulties,; so that a growing, prevailing, overcoming faith, that is said to bee an effectuall faith, such a faith as leaves not the worke halfe done; such a faith as leaves not the building in the beginning, in the rudiments, but sets it up, and puts the roose upon it: such a faith; which, though

though it may sinke, as a Corke, for a time, yet it riseth againe: such a faith as overcomes, and perfects the worke of our salvation; in this sense faith must be effectuall, and this differs from the other three: so that in these foure senses *faith* is said to bee *effectuall*. And this is the first thing.

The second thing which we undertooke, was to shew you wherein the effectualnesse of faith consists. It consists in these foure things: That which we said before to you, when we shewed you the causes of the ineffectualnesse of faith, will make good way to this.

The first thing wherein the effectualnesse of it is seene, is in being well built; that is, when the preparation is sound, and full, that makes way for it.

The second is, when the understanding is cleare, and a man beleeveth the promise of *God*, upon sure and infallible grounds, when he seeth them perspicuously and distinctly.

The third is, when the will takes *CHRIST*, and takes him out of love, not out of feare, not out of love to the advantage onely by him, not out of mistake.

The fourth is, when it turnes not onely the will, but all the affections; when it turnes the whole man; when it shootes it selfe into life and practice.

First, I say, faith is effectuall, when there is a good way made for it; when the rubbish and false earth is taken away where it should bee built;

2.
Wherein the effectualnesse of faith consists, in 4. things.

1.

2.

3.

4.

I.
When the preparation is good.

Luk. 9. 62.
opened.

Sound humili-
ation fits men
for *Christ*.

Instances.

I.

In the *Israelites*.

built; that is, when the humiliation is sound and good; when the preparation is perfect; when it is such, as makes a man fit for the Kingdome of *GOD*: For I finde that phrase used; *He that puts his hand to the Plow, and lookes backe, is unfit for the Kingdome of GOD.* As if hee had said; There are certaine men which come to the profession of Christianity, as many come to husbandry, which is an hard imployment; some there be which doe this, and goe backe againe. Why? because they are not fit for the Kingdome of *God*; that is, they are not thoroughly prepared for it: that is to say, when a man is not thoroughly humbled to know what sinne is, and what the wrath of *God* is, he is not fit for the Kingdome of *GOD*: but if he doe come to *CHRIST*; if he doe begin to beleeeve, he will goe back againe. So a man is properly said not to be fit for the Kingdome of *GOD*, till he be thoroughly humbled, till he have tasted the bitternesse of sinne, till he have felt what the Divels yoke is. As it was with the *Israelites*; put the case they had beene carryed out of *Egypt* before the time that they were, indeed they had not been fit for the Land of *Canaan*, because they would have been ready to have turned backe in their hearts into *Egypt*; and though the *LORD* layd load on them; though their yoke were hard; though he caused them to wander up and downe long; yet all was little enough; still they were lingering after *Egypt*: and if they had been taken out of *Egypt* before the tale of Brickewas required of them,

them, without giving them straw, before the Taske-masters had dealt hardly with them, what would they have done? Might it not truly bee said of them, they would not have been fit for *Canaan*. So in this case, if a man will take *Christ*, it is a laborious worke, as laborious as husbandry, as laborious as putting the hand to the Plow, as taking the yoke. Now before a man have felt how hard the yoke is that he hath already, (for there be many that weare the yoke of Satan, and see no hardnesse in it, but goe in a faire course, their consciences are not wounded with the sense of their sinnes, they never had afflictions wherein they tasted the wrath of God) alas, such men may come to put their hand to the Plow; but when they come to see what work they have in hand, they goe backe, they are not fit for the Kingdome of Heaven. *Till a man bee weary, and heavy laden*, with the burden of Satan; till he see Satans yoke to be intolerable, he will never continue under the yoke of CHRIST: therefore let us consider whether we be fitted or no: this fitnesse is first required.

So againe, wee may take example from the Prodigall sonne; hee was in his Fathers house, but he would not continue there, when hee was there at the first, and lived as the other son did, because he had not been abroad in the World, to finde the misery of being away from his Father, he was never pinched with affliction, with want of meat; till hee was from his Father, he never knew what it was to be at his Fathers finding,

Many weare Satans yoke, and feele it not heavy.

2.
In the Prodigall.

Men hold not
without sound
humiliation.

Rev. 3. 25.
opened.

Mat. 10. 6.
opened.

ing, till he had his stocke in his owne hand; he was not fit, and, we see, he continued not there: So, take a man that is brought up in his Fathers House, as it were, that hath tasted nothing but the sweetnesse of the promises, and all is well with him; he hath drunke in the truth of the Gospell with his education; you shall find, that this will not usually hold out: because he hath not found, what misery it is to be out of his Fathers House, therefore he prizeth it not; such an one is not fit to continue, he is unfit for the Kingdome of G o d. Therefore the first thing that is required to make faith effectuall, wherein the effectualnesse of faith consists, by way of preparation, to make way for it, is, when a man is soundly humbled and prepared, when it is such as will make them continue: you have a phrase used, *Rev. 2. 25. Hold fast till I come that which thou hast already.* As if hee should say, Many have hold of the Truth, they have hold of *Christ*, they have hold of the promises, but they hold them not fast, they hold them a while, but they hold them not fast till I come: *To him that overcommeth, &c.* and, *him that continueth to the end, will I make ruler over the Nations, &c.* So, I say, till a man be thus made fit, he may take hold for a while, but he shal not hold fast till *Christ* come, but he wil let goe his hold, because he is not prepared with humility. This is that which is required in that place I formerly named, *Matth. 10. 6. If there be any worthy (saith he) let your peace come upon them.* That is, if there bee any, when

when you come to preach the Gospell, that are so farre broken and humbled, if there be any that are so farre convinced of their finnes, that they prize me indeed, so that they hold me, and will not let me goe for any thing, but they are content to let all goe, rather than me, such a man is worthy of me, such a man prizeth and esteemeth me, and your peace shall come upon him: That is, it shall come effectually upon him, it shall abide with him, and save his soule for ever. So, I say, when there is so much humiliation wrought in the heart, when the Spirit so farre convinceth a man of sin, that he comes thus to prize *Christ*, this is the first thing wherein effectuall faith consists: for though it bee not the very thing wherein beleeving consists, yet it is that preparation, without which faith can never be found sound and effectuall.

Secondly, when this is done, this is not all, when there is such a preparation made, that a man is willing to take *CHRIST* upon any conditions, yet now, if he shall not be well built, if he see not just ground to take him, if his understanding shall not see the truth of the promise so cleerely, that he can build on it, that he can rest on it, that all the arguments in the World cannot draw him from it againe, his faith will not be effectuall. Therefore the second thing wherein the effectuallnesse of faith consists, is to have it well built in the minde and understanding of a man, when he cleerely seeth the truth of the promise, that hee can build upon it infallibly. For

II.

When the understanding is cleere,

When a man
is said to be
well built.

1.
When he be-
lieves the
Scriptures in
generall.

2.
The promises
in particular.

III
The application
of the offer
of Christ.

Application
of the offer
of Christ.

your better understanding of this, you must know that then a man is said to be well built, to be rooted and grounded in faith, when he hath the first ground right, that so he proceeds from one to another, that it is not a confused superficial knowledge, to assent to the truth, and promises that are delivered in the Word, but when he hath a sure ground, the first ground, and the next, and so he proceeds along. As, for example, the first thing that a man must doe, is to beleeve the Scriptures, to know that they are true and infallible, that they are the sure Word of God, when a man can say, this I know, and this I build upon. And besides that, then we looke upon the promises which the Scriptures containe, where in Christ, and forgiveness of sinnes is offered. Now, if the first ground faile you, that is the bottom upon which the promises stand, therefore have that sure, when that is sure, you must have the promises sure; that is, you must consider the promises, and examine them, and see if this be the sense of the Scriptures, if there be so much light in you, as to say, I finde it so, I finde the Scriptures true, I beleeve them, I finde these promises in the Scriptures, I finde Christ offered to every creature under Heaven, I finde that I have a warrant to take him; when a man, out of himselfe, out of an inward principle, out of his owne proper iudgement seeth this, and is convinced of the truth of this, that the promises are so, and that they belong unto him, that hee may justly, upon good ground, appropriate them

to himselfe; so that when he looks round about him, and considers all the objections that may be made, yet he can answer all arguments; when he falls downe, and is fully convinced, and perfectly perswaded in his owne minde, when a man thus apprehends the promises, when his understanding is rooted and grounded in the faith; that is the second thing wherein the effectuallnesse of faith consists: And we see that described Ephes. 2. Saith the Apostle there, *You are no longer strangers and forraigners, but Saints of the household of God, and are built upon the foundation of the Prophets and Apostles, Iesus Christ being the chiefe corner stone.* Marke, (saith he) you are built upon the foundation of the *Apostles and Prophets*; that is, you that are Saints, must consider what ground you have to take that name to your selves: Saith he, you are built upon the foundation of the *Apostles and Prophets*; that is, you are not built upon the foundation, upon the word of a man, you are not built upon this Doctrine that I teach, meerely because I teach it, but you are built upon the foundation of the *Prophets and Apostles*: that is, you see the *Prophets and Apostles* deliver this Doctrine. I, but one may seeke a further ground than that: What foundation have the *Prophets and Apostles*? Saith he, *CHRIST* is the chiefe corner stone on which they are built. So that when you have this tract of consequence, I see the promise is sure: Why? Because it is built upon the foundation of the *Apostles & Prophets*, they have affirmed it.

Eph. 2. 19, 20.
opened. word

To be built up
on the founda-
tion of the A-
postles and
Prophets,
what.

Note.

Ioh. 4. 44.

Particular
knowledge.

quodlibet
quodlibet
quodlibet
quodlibet
quodlibet
quodlibet

1 Ioh. 1. 19.

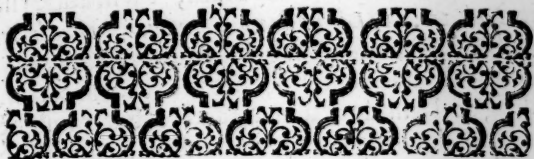
But how shall I know that they are sure? Because CHRIST himselfe hath spoken by them, hee is the chiefe corner stone, when faith is thus grounde, then wee are truly said to be built, and rooted, and grounde in faith. Therefore as the Samaritans said, Ioh. 4. 44. *We beleeve, not because thou toldst vs, not for thy words, but wee have heard him our selves, and wee know that hee is the Messias, and Saviour of the world.* Now, if those Samaritans had onely beleeved because the Woman brought that relation, their faith might have sayled them, but when they heard CHRIST themselves, when they saw him with their owne eyes, when they could say, in good earnest, out of their owne knowledge, we know that this is *Christ* the Saviour of the World; that is such a faith as will hold out. So, when a man doth onely take a perswasion out of the generall preaching of the Word, without a certaine ground, it proves ineffectuall faith; but when men beleeve, because themselves have seene, and out of that knowledge can say, they know *Christ* to be the *Messias*; when they know CHRIST to be theirs; when they know CHRIST to be the Saviour of the World; and so, by consequence, of them which are a part of the World; then they may be truly said to be built, to be rooted and grounde in faith. This is that, that Saint Iohn saith, 1 Ioh. 1. 19. *Wee know that wee are of GOD, and that all the world lyeth in wickednesse. Wee know that wee are of GOD; that is, it is not a thing that we are uncertainly perswaded*

swaded of, but it is a thing that we know as certainly, as any man knowes a thing that is before his eyes; as a man knowes a thing of which hee doubts not: wee know, that although all the World bee against us,; though all the World runne another way; though all the World condemne us for vaine men, idle men, for trusting in C H R I S T crucified; yet wee know that wee are of G O D, and that all the World lyeth in wickednesse. I say, when a man holds out thus, when he is put to the triall; when a man knowes in his owne knowledge, that it is so, as *Peter* saith to C H R I S T, *Ioh. 6. 68.* many had taken C H R I S T, that went away againe. Saith *Christ* to his Disciples, *will you also goe away?* Marke the answer that *Peter* gives: No, saith he; *whither should we go? Thou hast the words of eternall life. I know and beleeve that thou art Christ, the Sonne of the living G O D.* As if hee should say; It is impossible that I should goe away, for I know and beleeve; that is, I know upon good ground, I have another manner of ground than they had: If I had no more ground than the rest, I should goe away as well as they; but I know and beleeve that thou art C H R I S T, the Sonne of the living G O D, therefore it is impossible that I should ever forsake thee, although all should forsake thee. This is to bee rooted and grounded in faith, in this second sense, when we see an infallible ground, a sure Rocke upon which our faith is built, and we are willing to adventure our selves upon it, to adventure our goods, our name,

Ioh. 6. 68.
opened.

our life, our liberty, that if a man be brought to Martyrdome, hee can adventure himselfe, and put all that he hath upon it. This ground will hold out, I say, when the understanding of a man is thus built upon the Word; when a man is examined every way; when hee is able to answer all arguments, and all objections that may bee brought against it. This is the second thing wherein the effectualnesse of faith consists. I should adde more, but I must deferre them till the afternoone.

FINIS.



OF
EFFECTVALL
FAITH.

The ~~first~~ Sermon. Second

I THESS. I. 3.

Remembring your effectuall Faith, &c.



He third rhing, wherein the efficacy of faith is scene, is when we take *Christ*; this is the action of the will; when we take him in a right manner, when we take him so as to hold him, when wee take him in such a manner, as that wee are knit and united to him. That this is required:

First, I will shew it in the generall: it is a point that wee have often mentioned hereto-

M 4

fore,

The third
thing, wherein
the efficacy of
faith consists:
to take *Christ*.

Heb. 10. 22.
opened.

Verse 38.

Eph. 3. 17.

fore, but to all that I have said, I will adde that in *Heb. 10. 22. Let us draw neere with a true heart, and full assurance of faith.* Mark it, first there must be an assurance of faith, that is in the understanding and minde of a man, and to that must bee added drawing neere, and that is an act of the will: for when wee are assured of the truth of the promises, and have appropriated them to our selves, then followes the act of the will; therefore in *vers. 38. of that Chap. it is said, The just shall live by faith: but if any man draw backe, my soule shall have no pleasure in him.* That Antithesis, that opposition, that is made in that withdrawing of a mans selfe from God, is opposed to faith, to drawing neere to him, when a man not onely beleeveth the promises, but accepts and receives them. Now to doe this in a right manner, is that wherein the efficacie of faith doth principally consist. Now what is that? It is to take *Christ*, to draw neere to him in a right manner; and then it is done, when you so take him, that you bring *CHRIST* into your hearts, to dwell there, as it is expressed *Eph. 3. 17. That Christ may dwell in your hearts by faith:* That is, when there is an union made betweene *Christ* and us, when hee comes into the heart, when hee dwels in us, and we in him; when *Christ* is so brought into our hearts, that hee lives there, and when wee are so united to him, that we live in him; when he growes in us as the Vine in the branches, and wee grow in him, as the branches in the Vine: when faith hath

hath done this, then it is an effectuall faith, when it knits and unites us to CHRIST, as hee saith, *I will come in, and sup with him*: That is, I will continue with him, I will live in him, and rule over him.

Rev. 3. 20.

Now when Christ is in the heart, hee is not there to no purpose; but, as *Paul* saith, *I live in Christ, and he in mee*. I say, when our taking of CHRIST shall proceed so far, as to make this union betwixt us, therein this efficacie lyeth; when the heart is knit to him, as the soule of *Jonathan* was to *David*, and when CHRIST shall be knit to us againe, that we shall bee content to leave Father and Mother, and to become one spirit with him, as it is, *Eph. 5. 23*. It is a similitude expressing the union betwixt Christ and the Church: *A man shall forsake Father and Mother, and shall cleave to his wife*. The Word in the originall, *והוא יאחד*, signifieth to glew: if there bee any conjunction that is neerer than other, it is signified in that word: there is not a word in all the Greeke Language, that signifieth a neerer conjunction, than the word there used for cleaving or glewing. When a man shall forsake all, even Father and Mother, the dearest things in the world, and shall cleave to Christ, (it is a repetition of what is said *Gen. 2. 24*. concerning *Adam* and *Eve*;) when faith hath done this worke, it is an effectuall faith.

What taking of Christ is effectuall.

Eph. 5. 23. opened.

Gen. 2. 24.

But yet adde this againe, a man may take Christ, and seeme to draw neere to him, when it may bee, it is done out of feare, it may be our

of

We must draw
neere out of
love to Christ.

1 Tim. i. 5.

The fourth
thing wherein
the efficacy of
faith consists.

The turning
of the whole
soule.

Gal. 5.

of love to his, and not out of love to him, it may be done out of mis-information, and mistake; but when wee draw neere to God, and doe it out of love, (put these two together) that wee so take *Christ*, as that there is an union made betweene us and him, and when it is done out of love; as that condition is put in, 1 Tim. i. 5. *The end of the Commandement is love out of a pure heart, and a good conscience, and faith unfeigned.* As if hee should say, There is a double kinde of faith, a false faith, and a faith that is not hypocriticall, that is the word used in the Originall. Now, faith hee, the end of the Commandement is love, &c. That is, all that God looks for is such a love as comes from a faith that is vnfeigned, that is not counterfeit. Herein is faith seene not to bee counterfeit, if it beget love, and out of that love we cleave to *Christ*. So that this is the third thing that makes faith effectuall.

Fourthly, faith is then said to bee effectuall, when it hath not onely done all this, when there is not onely a good preparation made for it, when it is well built in the understanding, and when the will hath thus taken *Christ*; but there must bee a further act, and that is the turning of the whole soule, and a seconding of it in our whole lives and practice, a seconding of it in our executions, and doing the things that *Christ* commands, as in Gal. 5. *In Christ Iesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love.* Such a faith as workes that, that is effectuall faith. As if hee should have said,

said, Many will be ready to beleeve in *Christ*, but will doe nothing for him, they will not worke. (Now working is in doing, or in suffering: for in suffering there is a worke as well as in doing, onely it is a worke with more difficulty, a worke with more impediments.) Againe, if they will do any thing for *Christ*, it is not out of love, but for other respects: perhaps out of some flash or good mood, or some other respects; but to doe it as being rooted and grounded in love, if faith have this worke, it is effectuall faith; and therefore when faith hath once taken *Christ*, it must shoot it selfe into all the affections: for when they are all set on worke, endeavour will follow. If the will be so set on worke indeed, the rest will follow after it. Love will follow, Desire after *Christ* will follow, Feare to offend him will follow. Repentance and turning from Satan will follow, bringing forth fruits worthy amendment of life, and obedience, &c. will follow. Therefore you shall finde, that the promises are made promiscuously, sometimes to one thing, sometimes to another: sometimes, he that *repenteth* shall be saved: sometimes, he that *beleeueth* shall be saved: sometimes, he that *obeyeth* shall be saved: you shall finde them promiscuously; because that when faith is effectuall, it hath all these with it, it purifieth the heart, and bringeth forth fruit worthy amendment of life. Therefore this must be added, to shew the efficacie of faith; and, if this be wanting, faith is not effectuall; not that it can be disjoyned from the other,

Working in
doing and
suffering.

Why the pro-
mises are
made promiscu-
ously,

. but

God tryeth
mens graces.

Ioh. 12. 42.

but, that it is that wherein it consisteth with the rest.

And therefore it is *G O D*s usuall manner, when men seeme to take *Christ*, and to beleeve in him, hee puts them to the tryall, to see what they will doe, whether their faith will worke or no. Thus he did with *Abraham*, when he would prove him; he was a faithfull man before, *G O D* had experience of him before, but yet he would prove *Abraham* by offering his sonne, and when he saw he did it, he concluded that he had faith: indeed it was a strong faith, for it indured the tryall. I say, *G O D* will put men to it. So likewise those in *Ioh. 12. 42.* *Many of the chiefe Rulers beleeved in him, but they durst not confesse him, for feare of the Iewes, lest they should bee cast out of the Synagogue.* There was a faith in them, a taking of *Christ*, but when it came to the tryall, it held not out; they durst not confesse him, because they feared to be cast out of the Synagogue; that is, when they came to suffer a little for *Christs* sake, when they came to such an action as confessing his Name, when they came to endure but such a thing as to be cast out of the Synagogue, they forsooke him, which shewed that their beleeve was ineffectuall. So that, let a man seeme to have all the other three, yet when the praise of men shall come in competition with any Command of *G O D*, when *God* shall put him to doe any thing, to part with any thing that is deare to him, as he did *Abraham*, if his faith worke not, if his faith hold not out in the tryall, but start a-

side,

side, like a broken Bow, it is not effectuall faith. So you see the things wherein the efficacie of faith consisteth.

First, in the soundnesse of the preparation.

Secondly, when the minde apprehends the promises, and sees good ground to pitch upon them.

Thirdly, when the will so takes *Christ*, as to bring *Christ* into the heart, (so that *Christ* liues in us) and that out of love.

And fourthly, when faith worketh, and that in the time of tryall, when *God* shall put us to it. I say, when you find these foure things, you may conclude that your faith is effectuall.

The last thing I propounded, is to shew how this is wrought, how our faith is made effectuall. It is made effectuall by the Spirit of *God*, it is not in our owne power, wee are not able to beleeeve, nay, we are so farre from it, that we strive against it, the spirit in us resists it; so that, if *God* himselte put not his hand to the worke, no man is able to beleeeve.

You may thinke, when you see such generall propositions as these, that *Christ* is offered to every creature under heaven, and that whosoever beleeveth shall be saved, you may thinke, I say, that it is easie to bring this home in particular, to say, Surely this pardon belongs to me. My Brethren, it is another thing for a man indeed to beleeeve, for him to take *CHRIST* so, as to deny himselfe for him, to take him so, as to mortifie his lusts, so, as to take up his crosse, so, as to obey *Christ*, to follow him

3.

How effectuall
faith is
wrought.

It is not in
mans power to
beleeeve.

him in all things, this is a thing that no man is able to doe, unlesse God enable him to it, with his almighty power. For the heart of every man by nature, is so shut up against CHRIST, that it will give no entrance to him, he may stand and knocke long enough, unlesse God himselfe shake off the bolts, and open the gates, and break open these everlasting doores, that the King of glory may come in, wee will not admit him, but keepe him out.

Every man naturally hath an hard heart that cannot repent, that cannot turne from sinne, hee will be content perhaps to take CHRIST for a Saviour, but to take him so as to obey him, and feare him, so as to love him: this no man will doe, or can doe, unlesse the Holy Ghost enable him.

Quest.

But you will aske, How doth the Holy Ghost doe it.

Ans.

How the Holy Ghost worketh faith: by three things.

I.

Putting an efficacy in the Law.

A man cannot see his sins to purpose without the spirit of bondage.

The Holy Ghost doth it by these three acts: First, by putting an efficacy into the Law, and making that powerfull, to worke on the heart, to make a man poore in spirit, that so he may be fit to receive the Gospell. For the Law, though it be fit to humble a man, yet it is no worker of sanctification. If a man were able to doe any thing, he were able to see the righteousness the Law requires, and how farre he is from it, and to discern the curse upon the not doing of it, and yet this hee is not able to doe, without the spirit of bondage: the spirit of bondage must make the Law effectuall, as well as the spirit of Adoption.

Adoption doth the Gospell. That is, except the LORD himselfe presse the Law on our hearts, so as to cause it to make sinne appeare to us, we, that are the Ministers of *God*, may discover your sinnes, wee may shew you the rectitude required in the Law, wee may shew you the danger, yet all will be to no purpose, unlesse *God* awaken you: if he will set sinne upon the conscience to worry a man, to plucke him downe, when *God* shall charge sinne on him, that hee shall feelee the weight and burthen of it, when he shall sharpen sinne, and cause it to use its sting, this makes a man fit to receive *Christ*: otherwise, if the *sonnes of Thunder* should speake to men, if wee should come in the spirit and power of *Elijah*, nay, if *God* himselfe should thunder from heaven, all would not move the heart of a man, all would not awaken him to see his sinnes; till *God* himselfe shake the heart.

To convert the *Gaoler* in *Acts* 16. the foundation of the Prison was shaken; which was a resemblance of the shaking of his heart: we may as well shake the Earth, as strike the heart of a sinner without the worke of *God*. For, though the Law be a sword, yet unlesse *God* take that sword into his hand, and strike therewithall himselfe, it shall not be able to wound a sinner. Therefore the first worke of the *Holy Ghost* is to awaken a sinner, to set sinne upon him, that hee may be fit to receive *Christ*.

Secondly, when this is done, that the heart is thus prepared by the Spirit, then the *Holy Ghost* shewes

Act. 16.

2.
By shewing
the excellency
and the riches
of *Christ*.

Eph. 1. 18, 19.
opened.

Object.

Ans.
No man can so
see the riches
of Christ, as to
be affected
with them,
without the
helpe of the
Spirit.

1 Cor. 2. 12.
opened.

shewes us what we have by *Christ*, hee shewes the unsearchable riches of *CHRIST*, what is the hope of our calling, and the glorious inheritance prepared for the Saints, and what is the exceeding greatnesse of his power in them that beleewe. I say, we need the Spirit to shew these things.

But, you will say, a man may see these things without the helpe of the Spirit.

It is true, in some manner you may, but not in such a manner as shall affect you. For there is a manner of seeing proper onely to the Saints, and that is the proper worke of the Spirit in them, when wee shall so see them, as to bee affected with them. Otherwise, you may reade the Scriptures a thousand times over, you may understand them, yet you shall not bee affected with them, till the *Holy Ghost* shew them vnto you. This is the secret of *G O D*, that hee revealeth to those whom hee meaneth to save, that is, when hee presents these spirituall things prepared for us in *Christ*, in such a manner, as that wee shall love them, and embrace them; when we shall not onely see the truth of them, but the goodnesse of them; when *G O D* shall not onely shew us the advantages we have by *Christ*, but the excellency of *CHRIST*, so that we shall be in love with his person, as well as to be ready to receive the priviledges with him.

Now this is done by the Spirit, 1 Cor. 2. 12. we have received the Spirit of *G O D*, by which wee know the things that are given us of *G O D*, and they are revealed to us by the Spirit. They are

two

two or three times repeated in that Chapter; as if he should have said, if you saw them no more than other men doe, than naturall men doe, you would be no more affected with them, than they are: but when you have the Spirit of G O D to shew you the things that are given you of God; that is the thing that workes upon you, and affects you. And so in *Ioh. 14. 21.* saith CHRIST, *I will come to him, and shew my selfe to him:* When *Christ* sheweth himselfe to a man, it is another thing than when the Ministers shal shew him, or the Scriptures-nakedly read doe shew him: for when *Christ* shal shew himself by his Spirit, that shewing draweth a mans heart to long after him, otherwise we may preach long enough, & shew you that these spirituall things, these privileges are prepared for you in *Christ*, but it is the Holy Ghost that must write them in your hearts; we can but write them in your heads: Therefore the L O R D taketh that as peculiar to himselfe: *I will write my Law in your hearts:* That is, I will make you affected with the things that I shew you, and this is the teaching of G O D. There is a teaching by men, and a teaching by G O D; that is, when G O D shall enable a man to see things in good earnest; otherwise it will be but as a man that sees a thing, when his minde is upon another matter: so, wee shall see, and not see: but when the Holy Ghost shall shew you these things, you shall see indeed; till then you may heare oft enough of these things, but your hearts will bee minding other matters;

N

some

Ioh. 14. 21.
opened.

Ier. 31. 33.
opened.

Teaching of
God, what.

some about their profits, and some their pleasures, &c. but when the Holy Ghost shall shew you these things; that is, when he presents them to us, that draweth the heart from minding other things, to seeke after CHRIST, to long after him, and not to content your selves, till you be united to him.

3.
By assuring us
that these
things are
ours.

This also must
be wrought
by the Spirit.

The testimony
of the Spirit
wrought two
wayes.

I.
By clearing
the promises.

But, besides this, there is a third act of the Holy Ghost, by which hee workes it, and maketh this faith effectuall, and that is the testimony that the Spirit gives to our spirits, telling us, that these things are ours: when the heart is prepared by the Law, and when these things are so shewed unto us, that wee prize them, and long after them, yet there must be a third thing, that is, to take them to our selves, to beleieve that they be ours; and there needeth a worke of the Spirit for this too: for, though the promises be never so cleare, yet, having nothing but the promises, you will finde that you will never be able to apply them to your selves: but when the *Holy Ghost* shall say, *Christ is thine*, and these things belong to thee, and *God* is thy Father: when the Spirit shall beare witnesse with our spirits, by an immediate worke of his owne, then wee shall beleieve. This is necessarily required, and without this wee shall not beleieve. It is true, the holiest man doth it two waies:

One is by clearing of the promises, shining into our hearts, by such a light as makes us able to discern them, and to beleieve them, and to assent to them.

But

But besides that, he doth it by an immediate voyce, by which he speaketh immediately to our spirits, that we can say, as they said, *Ioh. 16. Now thou speakest plainly, and speakest no parable*, we understand thee fully: so, till the *Holy Ghost* speake to us, we are in a Cloud, *G o d* is hid from us, we cannot see him clearely; but when we have this Spirit of Adoption, to give us this witnesse, then we beleeve plainly indeed. Therefore in *Isai. 57. 19.* saith the *L o r d*, *I create the fruit of the lips, Peace, &c.* That is, the Ministers may speake peace to you, but unlesse I goe and joyne with the Minister, except I adde a power of mine owne; that is, such an almighty power as I used in the Creation, it shall never bring peace to you. I create the fruit of the lips; that is, the words of the Minister to be peace, otherwise they would bee ineffectuall. Therefore, I say, there must be a worke of the Spirit to perswade a man in such a case. And you shall finde by experience, let a Minister come to them that are in despaire, they will not apprehend the promises, though wee use never so cleare reasons, though we argue with them never so long, and never so strongly, we shall find, that all will doe nothing, it will bee but labour spent in vaine, till *G o d* himselfe open the Clouds, till he will smile on a man, and send his Spirit into the heart, to give a secret witnesse to him, till there be a worke of his owne joyning with the promises, we find by experience, that our labour is lost.

It is true, we ought to doe this, and every man

I.

By an immediate voyce.
Ioh. 16. 29.

Isai. 57. 19.
opened.

All arguments
without the
Spirit prevaile
not.

is bound to looke to the word: for *faith commeth by hearing*; and to hearken to the Ministry; for it is *Gods* ordinance to breed faith in the heart, but yet till there be a worke of the Spirit, a man shall never be so perswaded, as to have any sure and sound comfort by it.

Now all this is done by the Spirit, it is the wonderfull worke of *God*: for when *CHRIST* is propounded to men, when hee is offered, (as wee have often offered him to you, wee have shewed you what accessse you have to him, that no man is excluded, that hee is offered to every creature under heaven, we have shewed you the generality of the promise, that it takes in all, that you are contained under it, that you may apply it to your selves; I say, when all this is done, yet) when a man comes to performe this, to apply it to himselfe, he is no more able to doe it, than a dead man is able to stirre himselfe. Therefore the same power that raised *CHRIST* from the dead, is required to worke faith in our hearts, as it is in *Ephes. 1. 19. According to his mighty power which he wrought in Christ, when hee raised him from the dead.* So that it is as great a worke, to move a mans heart to *CHRIST*, as to put life into a dead man; wee are as unapt and backward to it, as a dead man is to receive life. For what else is the reason, that when we preach *CHRIST* to you, when he is offered to you, that there be so few that are affected with him; that there be so few that take him? doth it not shew that you are dead? yea, so dead, that unlesse *God* call

Eph. 1. 19.
opened.

As great a
work to move
the heart to
take Christ, as
to raise the
dead.

call you, and that there be a mighty worke of the Spirit, the hearts of men will never answer unto us. Therefore that is required as a condition in all them who will come, *Act. 2. So many as the Lord our God shall call:* That is, when wee preach, except there bee a secret voice of the Spirit of Christ, speaking to your hearts, as wee doe to your eares, and saying; *Come and take Christ*, no man will come. Wee see, *Christ* said to his Apostles, *Follow mee:* and presently they followed him; (for it was not the outward voyce that did it, there was a secret voice within) so when *God* shall call men to take *CHRIST*, then they doe it, but not before. That word that is used, *Luk. 14. 23. Goe and COMPELL* them to come in, *that my house may bee full*, it intimates a great backwardnesse in us. When men are compelled, it shewes, that not onely the arguments are strong and forcible, but that there is a great backwardnesse in men, that they must (as it were) bee constrained, that they must be put on it by force, and against their will; such is the unaptnesse that is in men.

So, saith *CHRIST*, *no man comes to me, except the Father draw him.* That phrase of the Holy Ghost shewes, that there is an extreme backwardnesse, that, if they be not forced to come (as it were) they will not doe it: not but that when a man is once wrought upon by the Holy Ghost, he commeth of himselfe; but that phrase is used onely to shew that backwardnesse that

Act. 2. 39.

Luk. 14. 23.
opened.

That men are
compelled to
come in, what
it implies.

What is imply-
ed by drawing:
Ioh. 6. 44.
opened.

How the Holy
Ghost draw-
eth.

Cant. 1. 4.

Eph. 1. 18.

is in man by nature. For, when the Holy Ghost hath wrought upon the will, and hath turned that, then a man commeth upon his owne legs, and is moved from an inward principle of his owne; therefore men are so drawne, that withall, *they runne after him*, as it is, *Cant. 1.* but it shewes this thing, for which I have used it, that there is a wondrous backwardnesse in all of us by nature, and that this must be done by a great worke of the Spirit.

Therefore the Apostle *Paul*, in *Eph. 1.* in all the former part of the Chapter, to the 18. Verse, having declared the great mysterie of salvation; he takes himself up on the sudden, and begins to thinke with himselfe, though I shew you all this, it is to no purpose, if *God* send not the spirit of revelation, &c. Therefore he lifts up his heart to *God*, beseeching him to give them the spirit of revelation, to open the eyes of their understanding, that they might see the hope of their calling, & the riches of their inheritance with the Saints. So should Ministers learne to doe, to pray for the people, that *God* would infuse and send his Spirit into their hearts, that they may be able to perceiue these things effectually, with a right apprehension to see the secrets of *God* in them, you also should go to *God*, and beseech him to helpe you with his Spirit, that so you may be able to apprehend these things, and that they may be powerfull, to work the same thing, for which we deliver them to you: and so we have shewed you these three things; First, what effectuall faith is: namely,

in

in shewing you why it is called effectuall faith.

Secondly, wherein the efficacy of faith consists: and thirdly, how it is wrought.

Now last of all, we are to shew you the reason why *God* accepts no faith but that which is effectuall.

And there is good reason why no faith should be accepted of *God*, but that which is effectuall.

First, because otherwise it is not faith at all, if it be not effectuall; and if it be not faith, it is no wonder that he doth not accept of it. I say, it is no more faith, than a dead man is said to be a man: you give the name of a man to him, yet he is not a man; no more is faith that is not effectuall, any faith, it hath only the name of faith, and there is no more in it: but as dead Drugs, which have no efficacy in them; or as dead Plants, or dead Wine, which is turned to Vinegar, it ceaseth to be Wine, it is no longer Wine, but Vinegar; so it may be said of ineffectuall faith, it is not faith, it hath the name and the shadow of faith onely, and therefore *God* accepts it not.

Again, *God* will save none, unless they be reconciled to him, and be such as love him, for that condition is every where put in. *All things shall worke together for good to them that love him*: and he hath prepared a Crowne for them that love him. Now if faith be not effectuall, there will be no love; and if love be necessarily required, *God* cannot accept that faith that is ineffectuall.

4.

Why *God* will accept no faith but that which is effectuall.

1.

Because else it is not faith, because it is dead.

Simile.

2.

Because such faith hath no love.
Rom. 8. 28.

3.
Because the
Divels haue
such a faith.

Againe, if G o d should accept of a faith that is ineffectuall, the Divels have such a faith, by which they apprehend the Word, and a faith that brings forth effects: for they feare and tremble; but this is not the faith that purifieth the heart, it is not an effectuall, it is not a purging, lively faith.

4.
Because it
workes no
mortification.

Againe, *Christ* receives none but them that deny themselves, and are willing to *take up their crosse and to follow him*, that *mortifie the deeds of the body by the Spirit*. Now an ineffectuall faith doth none of these, and therefore that faith that saveth, must be a working faith, or else these things should not be necessarily required.

5.
Because else
Christ should
lose the end of
his comming
into the world.

Againe, it was *Christ*s end in comming into the World, *that he might destroy the workes of the Divell*, and for this end hath the grace of God appeared, *that men should deny ungodlinesse and worldly lusts*; and for this end did he give himselfe, *to purifie to himselfe a people zealous of good workes*. He comes to be a King, as well as a Saviour, to rule among his people, to have men obey him, which could not be, if faith were not effectuall, if it did not purifie the heart, and enable men to deny all worldly lusts, *and to live soberly, righteously, and godly in this present world*.

6.
Good workes
are the way to
salvation.
Eph. 2. 10.

And last of all, good workes are required of necessity, as the way to salvation; *Eph. 2. 10. we are Gods workmanship, created in Iesus Chrest unto good workes, which hee hath ordained that we should walke in them*. Good workes are required of necessity, *God judgeth us according to our works*, *Rom.*

Rom. 2. 6.

2. and

and at the last day, the reward is pronounced according to that which men have done; *when I was in prison, you visited me; when I was naked, you clothed me, &c.* And if they be required of necessity, then it is not a dead, livelesse, workles faith, but a powerfull, energeticall faith, a faith that is stirring and active, a faith that is effectuall, which God requires, without which wee cannot be saved. We come now to make some Use of what hath beene said.

Mat. 26. 35, 39.

First, If God accepts no faith but that which is effectual, it should teach us not to be deceived in a matter of so great moment; It should teach us to looke to our faith, to consider whether it be a right faith or no. If a man have Evidences, upon which his lands, and whoie estate dependeth, if one shou'd come, and tell him that they were false Evidences, it would affect him; he would, at the least be ready to looke, and to examine them, and yet these are matters of lesse moment.

Use 1.

To try our faith, whether it be sound.

If one be told that his Corne is blasted, that all the Trees in his Orchard are dead, that all his money is counterfeit, a man would looke even to these things; a man would have that which hee hath to be sound, and not counterfeit: and shal not we then looke to the faith that we have, upon which the salvation of our soules depends? seeing God accepteth none unless it be sound, and seeing there is so much counterfeit faith in the world. It should teach us to looke about us, and consider what our faith is: For, as James

Simile.

what

2IM. 2. 14.

What availeth it, my Brethren, if a man say he hath faith, and hath not workes, can his faith save him? So I say to every man, in such a case, thou that thinkest thou hast faith, if there be not workes too, if it be not effectuall, if it bee not a lively faith, will such a faith save thee? If a man should come and say to one that brags of the Balsome or Drugges which he hath, (that are dead, and have lost their efficacy) Will such a Balsome heale thee? If a man have a gilded Target, made of Paper, a man may say to him, Will that Target defend thee? And so I say, when a man hath a counterfeite faith, Will such a faith as this save thee? It will not save you; you may please your selves in it, as a man is pleased with a false dreame, but, when you are awaked, you will finde that you are deceived. Learne therefore to consider of your faith, to see if it be effectuall.

Exod. 34. 6, 7.

When the Lord proclaimed himselfe to be a mercifull God, forgiving iniquity, transgression, and sinne; yet it is added, hee will not hold the wicked innocent. So, when we have said so much of faith, and that faith saveth; yet know, that it must bee a working faith that saveth us: It must bee such a faith as purifieth the heart, it must be such a faith that may shew it selfe in fruits worthy amendment of life. And therefore Saint James takerh so much paines in this case, as you shall finde in his first Chapter, and the beginning of the second; hee layeth downe rules, and tels them, that if they keepe the whole Law,
and

and yet faile in one point, they are guilty of the whole.

Now having dealt so strictly, some might be ready to object; *God* is mercifull, and I shall be saved through *faith*.

It is true, (saith he) if you have a right faith, you shall be saved by it; but yet know this, that unlesse your faith bee such a faith as enableth you to doe what I say, it is a faith that will doe you no good, it will not save you: for, though faith saveth you, yet it must bee such a faith as worketh. And that hee proveth by many arguments; (it is a place worth the considering, and fit for this purpose) I say, hee useth some arguments to prove, that that faith which is not effectuall, will not save us.

As first, Saith he, if a man should say to one, *Be warmed, or Be filled*: as this is but vaine liberality, when as yet a man doth nothing; so, for a man to professe that hee beleeveeth in *Christ*, and yet doth nothing for him, it is a vaine faith.

Secondly, Some man might say, *Thou hast faith, and I have workes, shew me thy faith by thy workes*. That is, if a man have faith, hee will shew it by his workes. As if hee should have said, If the Sunne bee the greatest light, let it give the greatest splendor; If the Loadstone be of such a vertue, let it shew it, by attracting the Iron to it: So, if thy faith be effectuall, shew it by thy workes: that is, if thy faith be a true faith, it must be a working faith, or else it is nothing, *God* will not accept it.

Thirdly,

Object.

Answer.

Five arguments of Saine James against wo rklessest

1.
It is vaine.

2.
True faith is working.

Note.

3.
The Diuels
have such a
faith.

4.
None were
ever justified
without works

5.
It is a dead
faith.

Thirdly, unlesse it be a working faith, an effectuall faith, the Diuels have the same: *Thou beleevest that there is one God; the Diuels doe the same, and tremble.*

Fourthly, if any man could bee justified by faith without workes, *Abraham* might have been so justified; but *Abraham* was justified by his workes; that is, by such a faith as had workes joyned with it. And not *Abraham* onely, but *Rahab*, (that is another example: for it might bee objected, *Abraham* indeed beleeved, and was justified by workes, but *Rahab* had no workes, she was a wicked woman, and therefore was justified by faith:

To this therefore he answereth, that) she had workes, or else she could not have beene saved, unlesse shee had such a worke as that in sending away the Messengers, her faith could not have justified her. Indeed, that was a great worke; for she adventured her life in it.

And lastly, faith he, *as the body, without the soule, is a dead body, a stinking carrion, there is no preciousnesse, nor no excellency in it; so faith without workes, is dead.* Therefore looke to your faith; doe not thinke that a faith that meerely taketh *CHRIST*, and beleeve in him, that it is a faith that shall justifie you. Let all these arguments perswade you, that if it bee not a working faith it shall doe you no good. Therefore let this bee the first Vse, to consider your faith, whether it bee effectuall or no, by the working of it.

The

The second Use that wee may make of it, is this: Hence wee should learne to judge of our estates and conditions, by the efficacy of our faith: for, if no faith be received, but that which is effectuall, then it behooves us to looke to the working of our faith.

Againe, if *God* accept no faith but that which is effectuall, hence we may learne also not to beleeve all that say they have faith, nor to beleeve all those that say they have none. As for those that say they have no faith, yet if we see the fruits of faith in them, that they have those things that faith brings forth: If you see a man that complaineth hee beleeve: not; yet if hee love the Saints; if he endeavour to keepe *Gods* commandements; if he continue not in any knowne sinne; if he doe not dare to omit holy duties, nor to slight them; certainly, this man hath faith: for wee finde the effects of it there: although hee have lost one act of his faith, which is the comfortable assurance of a good estate, yet if the first act, by which he resteth upon *Christ*, and by which he taketh *Christ* to himselfe, be there, wee may conclude there is faith. When wee see smoke, and feele heat, wee say, there is fire, though wee see no flame: so, when we see these fruits in a man, wee may boldly say, hee hath faith, though he hath not such a reflect act, as to know himselfe that hee hath it, and so to have a comfortable assurance of his condition.

On the other side; if a man saith, hee knoweth

Use 2.

To judge our conditions by the efficacy of our faith.

Not to beleeve all that say they have faith, nor all that say they have none.

Act of faith double.

Simile.

A man may have faith, though he want feeling. Of those that say they have faith, and have none,

eth and is perswaded, that his sinnes are forgiven, his conscience is at rest, and yet for all this, wee finde no workes, I say, this man hath not faith: for there wants the efficacy of it: So that as the two sonnes in the Gospell; one said hee would goe into the Vineyard, and did not; the other said, he would not goe, yet afterwards he repented, and went: so it is with these two; the one saith, hee hath no faith, and yet for all that, we see, hee doth the things that faith requireth, we see the efficacy of faith in him. Againe, the other saith, he hath faith, and yet doth not bring forth the fruits of faith, he doth not shew the efficacy of faith in his life; the one shall be justified, the other shall be condemned.

Simile.

As when wee take two Drugges, or two Pearles, &c. the one hath lost his colour, seemeth withered and dead, so that to the outward view, it hath lost all, yet it hath its efficacy still, that such a thing should have; the other lookes very faire, and hath a right colour and smell, but it hath no efficacy in it; wee say, one is a lively Drug, and a good one, and the other a counterfeit: so, when one man complaines, that he hath no grace, that hee is an hypocrite, and yet hee brings forth fruit worthy amendment of life, and we see the working of his faith; I say, this is true faith: On the other side, he that makes a shew of faith, and yet wants the efficacy of it, hee hath no faith. Wee should learne thus to judge, when men professe they have faith, and we finde it not by their workes. It should teach
both

both civill men and Hypocrites to know their estates: for it discovereth both. For when the civill man commeth, and seeth that hee doth much of the second Table, and little of the first; and the hypocrite againe, doth much of the first, and little of the second; let them consider that faith enableth a man to *have respect to all Gods Commandements*: it workes a generall change. And as this is true, for the substance, so it is also for degrees: for, if God accepts onely effectuall faith, then so much efficacie, and so much working as you finde in any man, so much faith there is. If there be no workes, there is no faith; if the workes be few, the faith is a languishing faith; if the workes be many, the faith is great and strong. That is the second Use wee should make, to learne to judge aright of our selves and others.

Psal. 139. 7.

Thirdly, if it be only an effectuall faith which God accepteth, then this justifieth our Doctrine against the Papists, that say, we teach that onely faith justifieth, and require no good workes. I say, we teach, that not a naked, but an effectuall faith doth it. So that all the difference betweene them and us, is this, we agree both in this, that workes are necessarily required to salvation, *that no man shall see God without them, without purenesse of heart, and integrity of life.* We say, Except men *mortifie the deeds of the body by the spirit,* they shall dye; and there is no condemnation to them *that walke not after the flesh, but after the spirit:* That is, there is a necessity put upon men to walke

Use. 3.
To justifie the
Doctrine of
good workes
against the Pa-
pists slanders.

Difference betweene us and Papists in the Doctrine of justification.

Object.

Ans.
Justification double.

Rom. 4.

Note.

Simile.

waike after the Spirit, in this we agree : but here is the difference : They say that faith and workes both are required to justifie ; wee say, that nothing is required but faith, and that workes follow faith : we say, faith indeed is working, and produceth such effects ; so that, whereas they say faith, and workes ; we say faith onely, but it must be an effectuall faith, a working faith.

If they object that place of *Iames*, wee are not justified by faith, but by workes.

I answer, that there is a double justification, there is a justification of the person ; so was *Abraham* justified by faith, as *Paul* expresseth it, *Rom. 4*. But then there is a second justification, a justification of the faith that *Abraham* had, hee justified his faith by his workes, he shewed that he had not a dead faith, a livelesse faith, a faith without workes, but that he had a lively effectuall faith : for he added workes to his faith, his works wrought together with his faith. So that, if the question be, Whether *Abraham* was an hypocrite ? his workes justified him that he was none. If the question be, Whether *Abraham* was a sinner ? his faith justifieth him, and shewes that he was made righteous through faith. So, there is a justification of the person, and a justification of the faith of the person : as when a man is said to justifie such an action, or such a cause, the meaning is not, that he will make that just, which was unjust before, but he will make it appeare to be just ; so *Abraham* was declared to have a justifying faith, by that power and efficacy

it

it wrought in him, in offering up his sonne.

Againe, it is objected out of that place, that *by workes faith is made perfect*; therefore it seemes that faith is nothing alone, if workes be not joy-
ned with it.

I answer, that when it is said that faith is made perfect by workes, the meaning is, that faith is made good by workes; the perfection of faith is declared by workes. As one that professeth that hee hath an Art, and that hee is able to doe this and that; if he doe the worke wherein his Art is shewed, if hee make any artificiall worke, by that hee maketh good his Art. Or, as when wee say, these Trees are good, because they have sappe in them, they are not dead Trees. Now the Tree is made perfect by the fruit; so faith by workes is made perfect. Not that workes put life into faith; the sappe must be first in the Tree, and then it bringeth forth fruit: so there must first bee a life in faith, and then it bringeth forth workes. So that, when wee say that faith is made perfect by workes, the meaning is, that workes declare faith to be right, as the fruit doth declare the Tree to have sappe.

Againe, if it bee objected, (as it is by them) that workes, and love, &c. are to faith, as the soule is to the body: *for, as the body, without the soule is dead, so faith without workes is dead*: Hence they gather, that faith is as the body, and that love and workes are as the soule: therefore faith justifieth not, but workes.

Object.

Ans.
Faith made
perfect by
workes, what.
Simile.

3. *Object.*

Ans.
What meant
by these words
*Faith without
worke is dead.*

To this I answer; They take the comparison amisse: For the scope of it is this; as a soulelesse body is nothing worth, it is dead, and no man regardeth it; so is a worklesse faith: The meaning is not, that workes are as the soule, and faith as the body; but, as a man, when he looks upon a carkasse, and seeth no life in it, no pulse, no motion, no sense, such a body is nothing worth: so when we see a faith without motion, that hath no pulses, that hath no expression of life in it, such a faith is of no worth.

4. *Obiect.*

Ans.
Why good
workes are re-
quired, seeing
they iustifie
not.
Rom. 6. 1, 2.

But, you will say, if wee bee not justified by workes, to what end are good workes required?

I answer, there is end enough, there are motives enow: Is not love a ground strong enough to bring forth good workes? When this objection was made to *Paul*, *Rom. 6.* If Grace abound, why may wee not sinne the more; for Grace aboundeth, as sinne aboundeth? hee might easily have answered; Except you doe good workes, you cannot be saved: but he saith, *How can wee, that are dead to sinne, live any longer therein?* That is, when a man is once in *Christ*, there will bee such a change wrought in him, that hee shall finde *CHRIST* killing sinne in him, and hee shall be raised againe to newnesse of life, insomuch that he must of necessity doe it; there will be love in his heart, that will set him a worke, that will constrain him: therefore, saith he, are you not baptized into *Christs* death? That is, when a man is in *CHRIST*, he is dead to sinne, as *CHRIST* dyed for him: so
that,

1.
They evidence
our right in
Christ.

that, though there be no such motives, as for a man to get Heaven by his workes; yet upon the taking of *Christ*, there is a love planted in the heart, there is a change wrought in the heart, so that there is an aptnesse in it to doe good workes; so that now a man *delighteth in the Law of G O D concerning his inward man*: hee desires nothing more than to be employed in it; *it is his meat and drinke to doe the will of G O D*. Is not this enough to move us?

Againe, though good workes bee not required for Justification, yet this may be a motive: *G O D* rewards us, he chastens and afflicts us according to our workes: *1 Pet. 1. 15. wee call him Father, that judgeth every one according to his workes*: That is, if our workes be good, hee is ready to reward us; if we faile, hee is ready to chastise us, as a Father doth his children: therefore let us *passe the time of our dwelling here with feare*. So that the Saints, after they are in the state of grace, they may contract a kinde of guiltinesse unto them, so that they may make their Father angry, they may feelee many effects of his displeasure, though they shall not lose his favour for ever: and the more our good workes are, the greater is our reward.

Againe, we require good workes of necessity as well as the Papists: wee say, you must have good workes, or else you cannot be saved; so that except you have repented, except you have love as well as faith, except there be a change of heart, *Christ* is not in you.

2.
God rewards
according to
our workes.
1 Pet. 1. 15.

3.
Good workes
necessary,
though not to
justification.

Different rise
of good works
in Papists and
us.

An hypocrite
cannot doe
things out of
love to God.

2 Cor. 13. 1.

Vse 4.
To labour to
grow in faith
and assurance.

We require good works with the same necessity, onely they have a different rise, they rise from different grounds. Whey the Papists are asked, What should move a man to doe good works? They say it is by way of merit, to get heaven; and that is it that maketh all their workes to bee of no worth. For, take any naturall man, he that hath the most impure heart, may not he, to escape Hell, and to get Heaven, doe all the workes the Papists require, and for the same end that they require them? May hee not give Almes, &c? But to doe it out of love, that is a thing that no hypocrite is able to reach unto: And therefore wee say, that the meanest worke, even the *giving of a Cuppe of cold water*, is a good worke, if it proceed from love: whereas, take the fairest worke, that hath the greatest glory and splendour, though it bee a Martyrdome; if it come not from love, if it be not a fruit of faith, *if a man give his body to be burned, and give all that he hath to feed the poore*, if it come not from love, GOD accepts it not. So much for the third Vse.

The fourth Vse that we should make of it, is this: If nothing bee accepted, but that faith that is effectuall, wee should learne hence, that if wee will grow in ability to worke, if wee will grow in obedience, wee must grow in faith: for all efficacie must come from faith: for it is onely the effectualnesse of faith that GOD requires. That is, if there bee any effectualnesse in man, that comes not from faith, GOD requires

requires it not: for it is the efficacy of faith which GOD requires. Therefore if we will be enabled to doe the duties of new obedience, labour to grow in faith, that must inable us to doe what we doe: if we have not the ground, all that wee doe is in vaine. Therefore, when wee finde any coldnesse, any weaknesse in the Graces we have, any languishing; increase faith, and all other graces will grow. If you find you cannot pray, when you finde your hands weake, and your knees feeble, that you cannot runne the wayes of Gods Commandements, strengthen your faith, labour to increase your assurance. When the branches are weake and withering, wee use to dung the root; so, in this case, labour to strengthen your faith: for that will inable you to doe much; it is all in all.

This will be of much use to us in many cases. When a sinne is committed, we should labour now to recover our selves out of that relapse. What is the way? By labouring to get assurance of the forgivenesse of it. Goe to GOD to strengthen thy faith, that is the way to get out of sin.

If there bee a strong lust, that thou art to grapple withall, and which thou canst not get the victory over, the way is to goe and increase faith, to increase assurance: for, the more faith is increased, the more love, the more the heart is inclined to GOD: for faith turnes the bent of the heart from pleasures, and profits, from a desire of the praise of men, to GOD: So that, the more faith, the more

What course to take in weaknesse of grace.

Similit.

Labouring to strengthen faith, of much use.

1.

In getting assurance of pardon after sinne is committed.

2.

In conflict with strong lusts.

3.
In want of
graces.

How Mini-
sters should
build.

Why good
purposes in
many come
to nothing.

Simile.

ability there is to strive against the corruption that is in you.

Againe, if a man finde he wants patience, he wants thankfulness, the way is not to looke on the Vertues, to reade morall Writers, but goe and strengthen thy Faith, and that shall enable thee to doe wonders: otherwise wee water the branches, and let the root alone.

Thus should we Ministers doe, lay this maine foundation, to build up our hearers in this, and the rest will follow. This *Paul* did; that was the great Master-builder, hee layes downe in all his Epistles, the foundation of Faith: in his Epistles to the *Romanes*, to the *Ephesians*, to the *Colossians*, to the *Galatians*; and after that he deduceth particulars, and buildeth on it: So your maine businesse is to consider whether you have faith, to get assurance of that; and when you have that, then strive against particular vices, and adorne your selves with particular graces: For, because you labour not to have this maine grace, this root and foundation of all the rest; I say, this is the reason why those good motions that you have put into you by the Holy Ghost, those motions that you have in the hearing of the Word, and the good purposes that you take to your selves, come to nothing, because they have not faith for their ground.

That generall of Faith, must goe before these particulars: Though the Plants be good, yet, if the ground be not good, and connaturall, where they are planted, they will not grow. Therefore

we

we finde it ordinarily, that when men have resolutions to give over such and such sinnes, to leave such and such vices, their wicked company, drinking, gaming, and the like; it may be it holds for a day or two, yet it comes to nothing; because the maine foundation is not laid, they goe to worke without faith: when the ground is flesh, and the worke spirituall, how can it live? for every thing lives in its owne element; and these motions in them, are as the Fish is out of the water: and as the fire, when it is out of its place, dyes and is extinguished: so these good purposes, when they are not particulars that arise from that generall of faith, they are in the heart as a thing out of its owne element, and therefore they perish. Therefore, when you have these purposes, know that they will come to nothing, if you take not the right course. Therefore labour to beleve the promises, to be assured of salvation, that you are translated from death to life, by an effectuall faith: when this is done, you shall finde that your purposes will hold, and till then they are in vaine.

Simile.

And so againe, this should teach us, seeing all depends upon faith, when wee come to search, to consider what assurance we have, that so wee may goe the right way to worke. For commonly, when we consider our estates, we looke what fruits we have, what sincerity hath appeared in our life, and if we finde that weake, wee commonly conclude, that our faith is weake also; and so the weaknesse of our sanctification weak-

To looke to
faith in our
search.

Two wayes to
increase as-
surance.

neth our assurance; but we should goe another way to worke: When we finde a weaknesse, we should goe to the promises, and strengthen our assurance: for there be two waies to increase assurance:

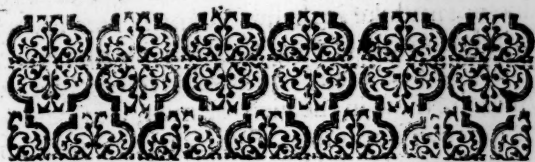
One is by the promises, the sure Word, on which faith is built.

The second is by the fruits of sanctification in our selves.

Simile.

Now when we finde these languishing, wee should goe to the first, and the other will be increased by it. Faith worketh in you sanctification, and maketh you to beleeve the promise; as exercise begets health, and we are made fit by health for exercise: or as acts beget habits, and habits are meanes to exercise those acts: So assurance, grounded upon the promise, it enableth, and enlargeth, and increaseth sanctification, and sanctification increaseth assurance: but first see faith, and then the other as fruits of it: If you finde a weaknesse in sanctification, labour to strengthen your faith, and that will increase it: for that is the ground of all.

FINIS.



OF
EFFECTVALL
FAITH.

The third Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.

IN the fifth place; If nothing please G o d, if he accepts of sothing but what comes from effectuall faith; then wee should learne hence to judge aright of our workes: nor what workes soever wee doe, they please God no further than hee seeth and findeth some faith in them. The Vse before shewed us how to judge aright of our faith; this teacheth you how to judge

Vse 5.

To learne to
judge aright of
our workes.

judge aright of all the workes you doe, that you doe not mistake in them. For men are very apt to judge amisse of what they doe in this case.

There bee many workes that have a specious and faire shew in the view of men, and perhaps in your owne opinion: But if there be not faith in those workes, GOD regards them not: as, *Iam. 2. 22.* when *Abraham* did that great worke, in offering his sonne, (which was the greatest worke that ever hee did, and the greatest worke that is recorded in all the Booke of GOD) yet, saith the Apostle there, *Do ye not observe how faith wrought with his workes?* That is to say, If faith had not set him on worke to doe this, if faith had not been the Spring to set this wheele on going, GOD had not accepted this. So, doe whatsoever you will, further than faith workes with you in all that you doe, God regards it not.

Iames 2. 22.

God accepts
our workes no
further than
he findes faith
in them.

Therefore you shall observe in CHRISTs answer to the Woman of *Canaan*, in her earnest prayer, in her comming to CHRIST, her fighting and striving against the Divell, her tenderesse to her daughter, her holding out so long as shee did; all this CHRIST lookes over: But when he comes to give his censure of her worke, of her carriage; *Oh woman, great is thy faith*, saith he. That was it that set a great price upon her worke: *Matth. 15. 26, 27.* So, take the most excellent, the greatest worke that can be performed, GOD sets them at no higher a price than hee findes faith in them: hee weighs by that: so much faith as is in them, so farre hee accepts

Matth. 15. 26, 27.

accepts them, so farre hee regards them. Looke in *Heb. 11.* you shall finde many glorious works set downe. All the great workes that *Sampson* did, all the workes that *David* did, the workes that *Gedeon* did, the workes that *Baruc* did, the workes that *Moses* did, and so along, you shall see there, that there was nothing in all these workes that was regarded, but their faith: all is imputed to faith. And therefore, when you goe about any thing, labour to see faith set you a worke; and know, that as much faith as there is in any worke, so much *G O D* regards it, and no further. *Iacob* had done many good things, that pleased *G O D*, yet *G O D*, when he would put a marke of his favour upon him, when hee would call him *Israel*, when he would change his name, it was for that great worke of faith, when hee prayed all night, when he would not give over, when hee would not let him goe, when hee prevailed with *G O D* by faith; now, faith *G O D*, *thy name shall be called Israel.* (As if hee should say) Now I will put a name of honour upon thee. Why so? Not because there was more in that work, simply considered, as it was a worke: but because there was more faith in it. And it must needs bee so: for *G O D* doth not as men doe, who accept the giver for the gift. (If a man come to you with a great gift, you will accept his person for it.) But *G O D* accepts the gift for the givers sake: though the gift be never so small, if the giver be such as beleeveth in him; if his affections be right, if he doe it out of a right ground;

Heb. 11.

God accepts
the gift for
the giver.

To doe a thing
by faith, what,

2 Pet. 1.

Godlineſſe,
what.

Heb. 11. 6.

ground; that is, if hee doe it out of a ground of faith, he is accepted, whatſoever it be. Indeed, otherwiſe, whatſoever we doe, we may call it by our owne name; wee may ſay, hee is a patient man, or hee is a temperate man, or theſe are workes of Juſtice, or workes of temperance: But wee can never call it godlineſſe, except it riſe from faith, except it come from this ground; be-
 cauſe indeed it is not done to G o d. (Marke it) I ſay, further than a man doth a thing out of faith, he doth it not to God. For, to doe a thing out of faith, is nothing elſe, but when out of perſwaſion of Gods love to mee, I doe this thing; meerely for his ſake whom I have choſen, to whom I give my ſelfe; one that I know loves mee; and therefore, though there were no reward for it, I would ſerve him. This is a worke of faith. Now, I ſay, this is properly godlineſſe. And therefore in 2 Pet. 1. when the Apoſtle had named *Patience* and *Temperance*, leſt wee ſhould miſtake, (as if he ſhould ſay, There bee many Vertues of this nature amongſt men that belong not to G o d.) Therefore, ſaith he, *Adde godlineſſe*, that is, Let it be ſuch as becomes a godly man to doe. Godlineſſe is that which is done to G o d; ſuch things, and ſuch qualiries as have an eye and reſpect to him, ſuch things pleaſe him. What if a man ſhould doe never ſo much, if it pleaſe not God, it is loſt labour. It is ſaid, Heb. 11. 6. that *Henoch pleaſed God*. Marke how the Apoſtle reaſons: (ſaith he) *without faith it is impoſſible to pleaſe God*: therefore, in that he is ſaid

said to please G o d, it must needs bee through faith. You know, it is said, *Rom. 13. whatsoever a man doth, if it be not of faith*, and love, God looks not to it; you know there can be no love without faith.

Rom. 13.

Consider but how it is with your selves; If a man should doe any thing for you, you know, he may have many other ends, he may do you many a great good turne; yet if you be perswaded this comes not out of love to me, nor of true respect to me, you regard it not, whatsoever it bee. If it bee but a small thing, if it be done out of love, you respect it. So it is with G o d; workes that come from faith and love, (for those I reckon to be all one) those he respects wondrously. Therefore wee should learne to judge aright of our workes; it will helpe us against that position of the Papists, and also against the common opinion of men.

Every man thinks, that Almes-deeds, doing good to the poore, and doing glorious things, &c. that these are good workes, when as common actions they exclude, as if they were not good workes: But it is not so; we may doe the greatest workes of this nature, and yet they may have no excellency in them at all.

We must reckon common actions in our callings to be good workes.

Againe, the very ordinary workes of our Calling, ordinary things to men, ordinary service from day to day, if it come from faith, if it bee done as to the L o r d, he accepts them, and they are good workes indeed. This use we ought to make of it: if G o d regard not any thing but faith

Vse 6.
To try if we
have faith.

1. Tryall: A se-
cret perswas-
ion of the Spi-
rit.
Rev. 2. 17.

Hidden Man-
nah.

faith, we should not be deceived in our workes which we doe.

Againe, if faith be such a thing, that no workes are accepted without it, that no branch will grow, except it come from this root; if there bee no salvation without it, if it be a thing that is most profitable for us; If thou sayest now, How may I know whether I have faith or no? I may bee deceived in it. When we hang so much upon this peg, wee had need be sure that it bee strong, and that it will hold us. I will therefore make this present Vse, in shewing what the signes of this faith, and what the characters of it are, that you may learne to judge aright, whether that faith that sets all the price upon your workes, be a right faith, or no: You may know it by this:

Where there is a true faith, there is a secret perswasion wrought in the heart, whereby God assures you that hee is yours, and you are his; as you have it, Rev. 2. 17. *To him that overcommeth, will I give that hidden Mannah, and a white stone with a new name written in it, that he onely knowes that receives it:* (that is) That is one thing by which ye shal know whether you have true faith or no: Have you ever had any of that hidden Mannah? (that is) Have you had such a secret perswasion, which hath beene as sweet as Mannah to you, which you have fed on, as they fed on Mannah, which gives you life, as Mannah gave life to them? Onely he sayes it is a hidden Mannah, it lyes not abroad, others see it not, but it is

Mannah

Mannah that your hearts secretly feed on. So that, wouldest thou know whether thou have faith? Hath G o d given thee such a stone with a new name written in it, that is, the stone of absolution? As the manner was among the *Athenians*, among the old *Grecians*; that the sentence of absolution was given by white stones, as the sentence of condemnation was by blacke stones: So (saith he) G o d will give him such a secret testimony that he is acquitted, that when he is called in question, (as they were, that they knew not whether they should dye or live; in that case, if they had the white stone, such a man was absolved: So, I say) Hath G o d given thee such a stone, with thy name upon it? Hath he given you such a stone, as you know in the secret of your heart, such as none knowes, but G o d and your selves? (that is) Hath he ever opened the clouds? hath he ever shewed himselfe to you? hath hee cast a good looke upon you? hath hee *made your hearts glad with the light of his countenance in his Beloved?* (for such a secret work there is of the Spirit, by which G o d cheereth and comforteth the heart of a man :) that is his manner in working faith.

After the Law hath beene a Schoolmaster to a man, after there hath been such an inditement, that hee hath beene brought in question of his life, when there hath beene a great storme, then hee comes into the heart, as hee did into the Shippe, and all is quiet. I say, that is his manner, hee comes into the heart after such a manner,

White stone,
what it signi-
feth.

Gods manner
of working
faith.

A like trouble
of Spirit in
conversion
not necessary
to all.

Simile.

manner, and speakes peace to a man. Have you ever found this worke in your selves, that after much trouble and disquiet within, God hath spoken peace to you, that hee hath said to your soules, *I am thy salvation*? Not that that is absolutely required, that there should be such a trouble going before: For, although it be true, that he never speaks peace, but when there hath gone some trouble, but when there hath gone some convincing of the Spirit before, which convinceth a man of sinne; yet this you must know, that still the promise is made to the coming, and not to the preparation. And therefore, if a man be at his journeyes end, it is no matter how hee came there. If a man finde that he bee in CHRIST, and hath had such a testimony from his Spirit, though he have not had such a worke of humiliation as perhaps he expects, yet know that the promise is made to that. And if you haue that which the promise is made unto, is not that sufficient? It is true, as I said, you must have it really, you must have it in good earnest, there must goe alwaies a worke of humiliation before the testimony of the Spirit. But mistake not: that turbulent sorrow, that violent disquiet of the minde goes not alwaies before. For example; Take two men, the one is arrested, and condemned, and brought to the point of death, hee makes account of nothing else; A Pardon comes to this man, and he is saved; there was great trouble went before, and hee was wondrously affected when the Pardon came: But now

now there is another man that is guilty of the same offence, and hee knowes certainly that he shall bee called in question, and he is sure to lose his life, unlesse his peace be made. Now before this be acted, before that indeed he be put in prison, before that indeed he be condemned, and before his head be brought to the block, he is certified that a pardon is come out for him. This man knows his estate as wel as the other, and he knows that hee had perished without a Pardon, as well as the other; and hee makes as much account of his Pardon as the other, and will not let it goe for his life as well as the other.

Now, both these are pardoned, both are sure of life: but there is a different manner of doing it. The one man was affected and much stirred before, he was put into a wonderous affright before: The other man is convinced of the danger hee is in, as well as hee, although hee bee not put to that extremity of sorrow, though hee bee not brought to so neere an exigent as the other: So, if a man bee convinced of sin, if a man know in good earnest, throughly, what the danger is, that hee must perish, if he have not his pardon. Now, I say, if thou have such a testimony, build upon it: For it is true, that *God* before hee comes in the soft voice, hee sends a Winde before, that rends the Rocks downe, that brings downe the Mountaines there, so much as makes the way plaine, before hee can come in the soft voice. I say, if the Mountaines bee broken downe (after what manner soever it be) that is enough;

doe not stand on that ; Be sure of this, that if there come a soft voice, thou hast reason to beleeve that, whatsoever preparations were before, which are divers: for *God* workes sometimes after one manner, sometimes after another.

Soft voyce,
what.

1. Part of the
soft voyce, a
clearing of
the promise.

Though the
promises are
neere, unless
God cleere
them, we see
them not.

But now, what is this soft voice ? that I may a little further come to explaine that: for certainly, if hee come in the soft voice, that is, the voice of the Gospell, you are sure, But what is it?

I take it to be this. One thing is, when there is a clearing of the promise, (for the voice is the very Gospell it selfe :) Now when wee preach the Gospell to men, and open the promises of salvation, and of life, if *God* doe not joyne with us now, and cleare them to you, by kindling a light within, that you see the meaning of them; except hee, I say, doe thus joyne with us, you shall not bee able to build upon these promises. Therefore that is one thing that *God* must doe : For though it bee true, the Word is neere you, that you neede not goe up to heaven, nor downe to hell to fetch it, (for saith *Moses*, *the word is neere you*, the promises are neere, *in your mouthes*, in the middest of you) yet, except *God* doe shew them, as cleare as they be, you cannot see them. As when *Iesus* stood by *Mary Magdalen*, hee was neere enough, but till her eyes were opened shee saw him not. So *Hagar*, the Well was neere enough to her, but till her eyes were opened, shee could not see it. So, when wee preach these promises, when wee lay them open as neere as wee can, as neere as may be, yet it must bee the worke

worke of the Spirit, to see the promises, to see them so as to beleeeve them, and to rest on them. Therefore that is one part of this soft voice, to open the Gospell unto you. There is another, which is the immediate testimony of the Spirit, spoken of in *Rom. 8. This Spirit beareth witnesse with our spirits*: when God comes, and by a secret testimony of the Spirit, worketh such a perswasion in the heart, that hee is a Father, that he is a friend, that he is reconciled to us.

But you will say, this may be a delusion?

Therefore you must have both together: know that they are never disjoyned: God never gives the secret witnesse of his Spirit, hee never workes such a perswasion, such an immediate testimony, but it hath alwaies the testimony of the Word going with it; be sure to joyne them, be sure thou doe not sever them one from the other. So that, if you would know now whether you have faith or no, consider whether ever God hath spoken this to you, or no, whether ever hee hath wrought this worke in you. For faith, you must know, is wrought in this manner: The Spirit comes, and shewes *Christ* to you, and not onely shewes you his merits, not onely tels you that he will be a Saviour, not onely tels you of a kingdome that you shall have by him; but shewes you the beauty and excellencie of *Christ*, it shewes you what grace is, and makes you love it, and then he shewes you mercie: Out of this you come to long after *Christ*, and to say, I would I had him: a man comes to

Luke 24.

2. Part of the soft voyce, the immediate testimony of Gods Spirit, *Rom. 8.*

Object.

Ans.

How to know the testimony of the Spirit from a delusion.

How faith is wrought.

Whence longing after Christ comes.

love him as the Spoule loves her Husband.

Now to this worke he addes a second : *Christ* comes and tels a man, I will have thee, he comes and shewes himselfe ; he discovers himselfe to a man, and speakes plainly, (as in that place wee have often mentioned, *Ioh. 19.*) and saith to him, I am willing to marry thee. When this is done on the Holy Ghosts part, and wee on our part come to resolve to take him, now the match is made between us, and this is faith indeed, when this worke is done, a man may truly say, *This day is salvation come to me.* Now thou art sure that all thy sinnes are forgiven, now faith is wrought in thy heart. Therefore if thou wouldest know whether thou have faith or no, looke back, reflect upon thine owne heart, consider what actions have passed thorow there : for that is the next way to know what faith is, to looke what actions have passed thorow a mans heart : a man may know what the actions of his soule are, for that is the benefit of a reasonable soule, that it is able to returne upon it selfe, to see what it hath done, which the soule of a beast cannot doe.

Ioh. 19.

How to know
whether faith
be wrought in
us.

A beast cannot
reflect upon
his actions, as
a man can.

How to know
that the pro-
mise is cleared
to us.

Now let a man consider whether such a thing have passed or no ; that is, (marke it) whether on *CHRISTS* part there hath beene such a clearing of the promise, that thou art so built, that, if an Angell from Heaven should come and preach another Gospell, if *Paul* himselfe should bee living on the earth, and should preach the contrary, thou wouldest not beleieve

believe him. Dost thou see the Word so cleerely, art thou so set upon the Rocke (as it were) that thou canst say in good earnest, as the Apostle said in *Rom. 8. I know that neither principalities, nor powers, nor things present, nor things to come, nor any thing in the world, shall ever separate me from the love of God in Christ*, and that because I have his sure Word?

Rom 8.

Again, when thou hast such a secret impression of assurance from his Spirit, which will not faile thee, when thou findest this on Gods part, and againe when thou findest this act on thy owne part; when thou sayest, I have resolved to take him, (for a man may know what hee hath done) I have resolved to take him for my husband, I have resolved to preferre him before all things in the world, to bee divorced from all things in the world, and to cleave to him: This I know, these acts have passed on Gods part, and this I have done on my part; when thou findest this wrought in thy selfe, be assured there is faith wrought in thee: when the Law hath beene a Schoole-master to thee, and when *Christ* hath spoken peace, and when thou art built upon him againe; consider if this hath been wrought.

The match
betweene
Christ and the
soule recipro-
cally

This is the first meanes to try thy faith: but, because this may bee an ambiguous meanes, a man may be deceived in it; therefore faith doth shew it selfe by many other effects. And therefore we will adde to this (which is the very thing wherein faith consists) other signes; and they are five in number.

Five signes of
effectuall faith

I.

Hypocrites
may have great
joy and strong
perswasion
that they are
forgiven.

First, a man must know that there may be many delusions in this kinde: many Hypocrites may have great raptures, they may have great joy, as if they were lift up into the third heaven, they may have a great and strong perswasion that their estate is good. Satan is very apt to delude us in this kinde, to put a counterfeit upon us in stead of true faith; Therefore we will not content our selves with this, but give other markes, that will not deceive. At this time you are to consider, you that come to the Sacrament, Is it not a maine thing to consider whether you have faith or no? What doe you here else, you have nothing to doe with CHRIST, you have no interest in him; and if you have no interest in him, what doe you with the Elements which represent his body and his blood? And therefore you have cause to attend to it. First, therefore, if thou finde such a worke in thy heart, (for if thou conclude that there is no such work, thou needest not examine further, thou maist be sure that thou hast not faith, but if thou hast such a worke) if thou wouldst know whether it be really and truely, or whether it be a fancy or delusion, consider:

1. Signe. True
faith purifieth
the heart.
A&S 15.9.

A&S 26.18.

First, if it be true, it purifies the heart: in A&S. 15.9. saith the Apostle Peter there, *God hath put no difference betweene us and them; after that by faith he had purified their hearts.* So in A&S 26.18. *And thou shalt preach forgiveness of sinnes to those that are sanctified by faith.* So that this you must take as a sure rule: If thy faith be true, it purifies

fies thy heart, it sanctifies thee. And therefore you see, faith and repentance are alwaies put together. Repent and beleeve: for they are never disjoyned. If thou finde the worke of repentance be not wrought throughly and soundly in thee, if thou finde thy heart not purified, if thou be not sanctified, if there be not a sanctified disposition in thee, be sure it is a delusion, it is not faith: or, if faith be (as you heard heretofore) a taking of CHRIST, not as a Saviour onely, but as a Priest; and not as a Priest onely, but as a King too, it must needs bee that there must bee reall obedience, or else it is not faith, thou hast not taken him: If there be nothing but a meer assent, as the Papists affirme in another case; For faith is a taking of CHRIST, and a giving of our selves to him againe; so that there is a match, there is a bargaine, a Covenant betweene us, as he saith in *Heb. 8.8. I will make a new Covenant with them.* Now a Covenant hath two parts: If GOD doe this for you, you must doe somewhat on your part, you must love him, and obey him. As in a Marriage, the husband doth not onely take the Wife, but the Wife also takes the Husband. If faith be such a thing as this, there must needs be a generall reformation of the life, or else it is certaine thou hast not taken him.

Therefore know that as there is a *lively hope*, so there is a lively faith: And when it is said to bee a lively faith, it intimates that there is another, that is a dead faith; that is, There is a kinde of beleieving, a kinde of taking CHRIST, a kinde

Faith and repentance put together in the Scripture, why.

True faith hath repentance.

Faith, what it is.

2
Obedience.

Heb. 8.8.
A Covenant, what.

30
Generall reformation.

Christ dwels
in the heart,
as the soule
in the body.

Gal. 2. 20.

Isay 57. 13, 14.
opened,

of giving a mans selfe to him : but yet, (marke it) faith hee, it is such an one as breeds no life in thee. Marke, if thy faith be such a faith as hath brought **CHRIST** to dwell in thy heart, so as the soule dwels in the body, if it be such a dwelling in thy heart that there bee life in thee : for **CHRIST**, when hee dwels in us, hee acts the soule, as the soule acts the body : As the body now, when the soule is there, is able to move, is able to stirre, is able to doe any thing : So the soule of a man, it falls to the duties of godlinesse, and new obedience, to all good workes ; it is ready (as the Apostle saith) *to every good worke* ; it is nimble and ready to goe about them, you are *alive to righteousness*. Hath faith so brought *Christ* into thy heart, that he lives in thee, as hee did in *Paul*, that thou canst finde and say truely, *I am dead to sinne, and live to righteousness* ? That thou hast *mortified the deedes of the body by the Spirit*, that thou findest another life working in thee, except thou canst find this, it is not true faith : for true faith is such as brings *Christ* to dwell in thy heart, and hee dwels there when he revives thy spirit ; as it is, *Isay 57. 13, 14. I dwell in the high Heavens, and wish him also that is of a contrite spirit, to revive the Spirit of the humble* ; that is, he never dwels, but he gives life. And, if thou finde not such a life in thy selfe conclude that thy faith is not good. And this you ought the more to marke, because many thousands seeme to take **CHRIST**, and to doe much, and yet for all this, they have not life all the while.

Take

Take two grafts, it may bee there is infection made in both, both may be planted, as you often see in plants, after they be planted, if you would know whether the grafting be true or no, if you come a while after, and see one of the grafts dead and withered, you say this grafting was not good, or the stocke was not good, somewhat was amisse: and if you finde it to bud, and that there be life in it, then you say it was grafted indeed, the grafting was good and right. So when a man comes and takes CHRIST, if thou see thou be grafted, if thou finde thy life to be the same, if thou finde thou art no more able to pray, nor no more able to doe any duty than thou wast before, that thou livest in thy lusts as much as ever thou didst, thou hast not that new heart, that new spirit, and that new affection which the Scriptures speake of; bee sure then that thou art not grafted: for if thou wert grafted aright by faith, (for it is that which grafteth) there would be life.

When as the graft is taken out of the former tree, it beares no more that fruit, but it lives, and beares another fruit: Therefore consider if this bee so or no; and that is the reason of that answer of *Philip* to the Eunuch, in the 8. of the *Acts* Verse 37. The Eunuch professed to beleeve, and would have beene baptized: Saith *Philip*, thou mayest, *If thou beleeve with all thine heart*. Thou mayest think it is nothing, but it is a resolving from time to time to give up thy selfe to be *Christs* servant, to take his yoke, to weare his Li-

very

Simile.

How to know
if *Christ* dwell
in the heart.

Faith grafteth
us into *Christ*

Acts 8. 37.
opened.

Baptisme,
what.

Taking Christ
deceitfully.

To take Christ
with the whole
heart, what.

Where the un-
derstanding is
thoroughly con-
vinced, the will
and affections
follow.

very and his Badge. Now Baptisme is but a seale to confirme and testifie this to thy selfe, and to the World, that thou hast given thy selfe to *Christ*: saith *Philip*, take heed to thy selfe; if it be a false taking, thou maist not have him; but if thou beleewe with all thy heart, thou mayest be baptized. So I say to men, there is a kinde of taking *Christ*: when a man takes him with some part of his heart when he resolveth, I confesse it is good, I have a present disposition to it, it will serve me for such a turne; I am afraid of Hell, it will deliver me from that; in such an exigent, in such a crosse, in such a trouble that will come upon me; it will free me from that: but this is not enough; but, if thou beleewe with all thy heart; that is, when thou hast summed and reckoned all together, all reasons, and all objections to and fro, thou resolvest altogether to take him in all respects.

Againe, when all thy heart shall come in; that is, when the understanding of a man is fully perswaded of these promises, that they are true, and that it is best for him to take *Christ*; if the perswasion bee good, and the Will follow: for that you may take for a sure rule, there is no man that is fully perswaded, and convinced every way that such a thing is best, but the Will will follow. If the minde be right, the Will will follow; and if the Will follow, be sure the affections will follow. For, if a man wils a thing in good earnest, and resolve, I would have it indeed, then his desires will come and be earnest, and

and if he be in doubt, feare will come; and if any thing hinder, anger will come and thrust away the impediments; and if hee get the thing, there will be rejoycing; and so all the affections will follow; and then certainly action and endeavour will follow. There is no man that desires a thing earnestly, but where the affections are strong and busie, action and endeavour will be answerable. Now, if thou take CHRIST with all thy heart, that there is no reservation, that it is not done by halves, then thou maist have him, and the fruits, and all the priviledges by him, so as thou shalt be saved by him. Consider whether this be done, or no.

When we preach faith, you may see what it is in *Acts 26. 17, 18.* Marke what the message was that *Christ* sends to *Paul*, nothing but to preach faith; but what was that? Saith hee, *to turne men from the power of Satan, to God, to turne men from darkenesse to light:* That is, to cause them to forsake their former waies of darkenesse, that they have beene led into by the Devill, and to turne them to GOD, to seeke him. So that then a man is said truly to beleeve, when his heart is turned to GOD; that is, when a man before was given to this pleasure or to that pleasure and commodity, his heart was wedded to it, hee would have an estate in this world, and he would have credit in the world, and he would have place with men, and he would be some-body in the flesh; his heart was set on these things, hee would follow them.

Acts 26. 17, 18.

To turne to God, what.

Now

Now faith is nothing but this, wee come and tell you that CHRIST is offered; if you will bee content to let all these things goe, and to turne your hearts to him, that the whole bent of a mans minde is turned the contrary way, and set upon *Christ*, this is such faith indeed, when there is this general turning of a mans mind from these things. Therefore know, that faith in *Christ* and covetousnesse, cannot stand together. When thy minde goeth a whoring after thy wealth, what hast thou to doe with *Christ*? That is not to take *Christ*. For, to take *Christ*, is to turne the minde from these things to seeke him.

Faith, and the
desire of satisfi-
ying lusts,
cannot stand
together.

Jerem. 3.

Men deceived
in the defini-
tion of faith.

Againe, if thou wilt have praise with men, thou canst not beleewe and have that too; it is impossible. And so for any pleasure, for any lust doest thou thinke to follow thy pleasure, to seeke that, to satisfie thy flesh, and to have CHRIST? No, it is another kinde of taking; and this is not done with that sleightnesse as they did, *Jerem. 3. You turned to me (saith the LORD) feynedly, and not with all your hearts*; but it is to turne in good earnest, to turne to GOD upon sound ground. Therefore now let us come to the examination of this.

Now if wee were not mistaken in it, there would bee no question of this: wee thinke that faith is nothing but a perswasion that our sinnes are forgiven, a perswasion that the promises are true, a perswasion that the Scripture is true, a perswasion that CHRIST dyed for my sinnes: And thence it is, that men are apt to be deceived

in

in it : if they tooke faith as it is in it selfe, a marrying of our selves to CHRIST, with all our heart and affections, when hee hath given himselfe to us, as in marriage, and wee are given to him, in doing this wee should never bee deceived.

If thou wouldest know now if thy faith bee right, examine it as thou wouldest examine another thing.

If you take Wine, if you would know whether it be good Wine, if you find it flat and dead, if you drinke it, and it heates you not, it warms you not at the heart, it quickens you not, it revives not your spirits; you will say, it is naught, if it were good Wine, it would doe this.

If you come to looke on Plants, if you finde there no fruit, nor no leaves, you say, this Plant is dead.

So take a Jewell, and when it comes to the Touch-stone, or any way that you try it, you say, it is faire, but it is a counterfeit Jewell it is a false Diamond, or whatsoever it be.

If you come to take a dramme of Physicke, if you take a Drugge, if it doe not worke. Take Leven and put it into your Dough, if it sowe not the lumpe, you say, it is dead Leaven, it is a counterfeit thing:

So I say, if thou finde not in faith this effect, this operation upon thy heart, that it workes not this generall change in thee, that it fires not thy soule with love to *Christ*, if thou finde not life in it, and that it bring forth such fruits, if thou finde it

Try faith, as we doe other things.

Similies.

Digression for
application to
the Sacra-
ment.

Rule of exa-
mination be-
fore and after
the Sacrament

Where Christ
dwels indeed,
he giveth pow-
er against sin.

it not grow, that it put another taste upon the whole soule, that it leavens it throughout; know that thou art deceived, rest not in it, cast it away, get a right faith, such as will not deceive thee. But I cannot stand upon this. This is the first signe of effectuall faith.

Before I come to the second thing, know this, (by the way) you that receive the Sacrament, That, if you be unworthy receivers, you cannot doe your selves a worse turne, than to offer to come to the Sacrament without faith, to provoke *God* more, *to eate and drinke your owne damnation*. Now examine your selves by such rules as this: If you have changed your life; If you have received it heretofore, and continue still in your sinnes. If you say, it is true, I have done it, I have returned againe to my gaming, I have returned againe to my swearing, to my loosenes, to my company-keeping; but yet I had a good meaning, I intended it at that time: well, that is not enough. If thou hadst faith, thou wouldest doe it indeed; doe not say, I had a good meaning; for, if thou hadst faith, it would not onely worke a good meaning in thee, but it would worke power in thee to doe this, that thou wouldest bee able to mortifie these affecti-
ons, it would make a reall and an effectuall change in thee. Consider, how faith doth it: faith takes *Christ*; when you have taken *Christ*; as soone as ever you have him, he sends his Spirit into your hearts, and the Spirit is able to doe all this, and doth as Saint *Paul* saith, when he had

CHRIST

CHRIST once, *I am able to doe all things, through Christ that strengthens mee.* So certainly, when thou hast *Christ*, as thou comdest to take the elements of Bread and Wine, if thou hadst taken him indeed, thou wouldest be strengthened to doe all things, thou wouldest finde thy heart able to doe this, thou shouldest find a change in thy heart, that thou wouldest doe it without difficulty, thou wouldest finde thy selfe turned and changed, thou wouldest have new affections, and a new life. And if thou doe not finde this, know that thou hast nothing to doe with the Sacrament, know it before hand, and know that thou hast had warning given thee, that thou receivest unworthily, and art *guilty of the body and blood of Christ*; that is, thou committest such a sin as those did that killed CHRIST.

What was their sinne that killed him?

They despised him, they mocked him, they knew him not to bee CHRIST, they made no account of him; their greatest worke in killing him, was, they despised him, they mocked him: So thou comest and art bold with him here, it is a despising of CHRIST: If thou diddest reverence him, if thou didst feare him, if thou didst tremble at him, if thou didst know him to be such a one as he is, thou wouldest not be bold to doe it. And therefore, if thou wilt venture upon small grounds to goe on in sinne, and yet come and receive the Sacrament, the Apostle saith, *thou art guilty of the body and blood of Christ*: that is, thou committest a sin of that nature, and therefore look to it.

Secondly,

Phil. 4. 13.

To be guilty of the body and blood of Christ, what.

Quest.

Ans.

What was the great sinne in killing Christ,

2. Signe. A
Spirit of
prayer.

Spirit of A-
doption, what.

Gal. 4. 6.

The Spirit of
adoption maketh us.

1.
Earnest in
prayer.

2.

Bold and con-
fident.

Secondly, if thou wouldst know whether thy faith bee true or no, consider whether thou hast this consequent of it, the Spirit of Prayer: for wheresoever there is a Spirit of faith, there is also a Spirit of Prayer: that is, (marke it, and you shall see the reason why I deliver this to bee a signe of faith.) Faith, you know, is wrought in us by the Spirit of Adoption. Now what is the Spirit of Adoption, but the Spirit that tels you that ye are sonnes? as in *Gal. 4. 6. So many as are sonnes, receive the Spirit of sonnes.* Now whensoever the Spirit tels a man hee is a sonne; that is, workes faith in his heart, the second thing that the Spirit doth, it teacheth him to pray: and therefore those words are added, that you cry *Abba Father*: that is, the Spirit never doth the one, but it doth the other; if it be the testimony of the Spirit. And therefore this is the second signe: If thou have such a perswasion that the Spirit have spoken to thee, if thou wouldst know, whether this bee a delusion or no, thou shalt know it by this: If thou have the Spirit, it will make thee able to cry *Abba Father*, it will make thee able to doe two things.

First, it will make thee able to cry; that they shall be earnest prayers which thou makest; thy prayers shall be fervent; they were cold before, thou camest to performe lip-labour, thou camest to doe the duty, to performe it, perhaps every day; but alas, what prayer was it? This shall make thee cry.

But againe, which is the maine, not only so, but

but thou shalt speake to him, as to a Father : that is, thou shalt goe to G o d, and looke upon him as one doth upon a Father, as one lookes upon one whose love hee is sure of, of whose favour he doubts not, one that he knowes is ready to heare his requests. It may be thou hast prayed before, but not to him as to a Father all the while ; that is the worke of the Spirit, if it ever give the testimony of thy sonneship, it will make thee pray fervently, and it will make thee pray to G o d as to a Father : that is to bee made able to pray.

But, you will say, every body can pray : Is that such a signe, is that such a distinguishing marke and character, to be able to pray ?

My brethren, be not deceived in it : you must know, that prayer is not a worke of the memory, or a worke of the wit. A man that hath a good wit, or a ready invention, or a voluble tongue, may make an excellent prayer, in his owne esteeme, and in the esteeme of others, but this is not to pray. Prayer is the worke of a sanctified heart, it is the worke of Gods Spirit : There is a double Prayer, *Rom. 8.* there is one prayer, which is the voyce of our owne spirit : there is a second prayer, which is the voyce of Gods Spirit in us : that is, when the Holy Ghost hath so sanctified the heart, when he hath put it into such a whole frame of grace, that the heart comes to speake as it is quickned, as it is acted and moved from Gods Spirit. Now, saith the Text there, *God knowes the voice of his owne Spirit : for that makes*

Object.

Ans.

True prayer,
what.
Rom. 8.
Prayer double

The voyce of
Gods Spirit,
what.

requests according to his will, he heares that prayer: But now the prayers which are made by the voice of our owne spirit, he knows not the meaning of them: that is, he heares them not, hee hearkens not to them. Consider whether thy prayer bee such, or no; consider whether thy prayer be the voice of *Gods Spirit* in thee.

Quest.

Answ.

How to know
the voyce of
Gods Spirit in
our prayers.
Wicked men
come to God
as a stranger,
the Saints, as
to a friend.

But thou wilt say, How should I know that?

Thou shalt know it by this, as I said before, Doeſt thou come to him as to a Father? Another man prayes to *God*, it may be, all his life, but he comes to him as to a stranger; yea, sometimes hee may bee very earnest, when it is no prayer, but when he is put to an exigent, hee may be earnest, as a Theefe is earnest with the Judge to spare him: there may bee much earnestnesse, although this may be farre off from prayer. But canst thou come to *God* as to a friend? Canst thou come to him as to one whose favour thou art assured of? Canst thou come to him as to a Father? Except thou canst doe this, know that he regardeth not thy prayers.

One motive
not to deferre
repentance.

And this me thinks now, when we consider, wee should not deferre our repentance, and thinke with our selves, I will repent when I am sicke, I will goe to *God* in the time of extremity. Well, it may be thou maist doe it; but alas, canst thou come to speake to *God* now as a friend, when as thou hast beene a stranger to him, and he to thee, all thy life? Certainly thou canst not. And when thou comest and prayest earnestly, when some great crosse is on thee,

thee, in some great exigent, in the day of death, in the time of thy sicknesse; know, that though thou pray never so fervently, although thou adde fasting to quicken it, yet it is doubtfull whether it bee acceptable prayer at all in that exigent. The Scripture gives it another terme, in *Hos. 7. 14.* saith he, *You prayed not to me with your hearts, but you howled upon your beds*: it came not out of any love to me, nor from any change of heart, it came not out of a holy disposition in you. Therefore you prayed not to me, when you howled upon your beds: that is, as if he should say, they were no more but howlings. Will not a dog, or a beast, or any other unreasonable creature, when they are pinched, when they are in extremity, will they not cry, will they not moane for help? Your prayers were no more, they were but howlings upon your beds. And what were they for? They were to be delivered from the present affliction, they were to have Wine and Oyle in that great dearth that was upon them: And so in those cases, your earnest prayers are but howlings upon your bed. And therefore thinke not that this is prayer, be not deceived in it. And therefore it is the manner of the Saints, if you would know it, when they come to pray, they come boldly to God, they come boldly to the Throne of Grace, as the Apostle saith, *Eph. 3. 7.* *By faith we have boldnesse, and entrance with confidence.* Another man he prayes earnestly, but examine his heart, and he must needs say, Indeed, God is a stranger to me, I cannot be confident;

Hos. 7. 14.
opened.

Prayers of the
wicked how-
lings.

Eph. 3. 7.

it may be he heares me, it may be he heares mee not. Whereas wee are required to *lift up pure hands in every place, without wrath or doubting*; wee are required to come with boldnesse: And know this, that if otherwise thou pray morning and night, if thou make never so many prayers from day to day, if thou be never so constant in them, G O D regards them not, he takes them by weight, and not by number, not by labour, not by earnestnes, which is a thing that may come from the flesh. if thy prayer come from his Spirit, he accepts of it, if not, be sure it is no prayer, and if there be no prayer, there is no faith.

Note.

3. Signe of
faith: peace.

Thirdly, if thou wouldst know whether thou hast faith or no, consider whether thou have peace: for faith pacifies the heart as well as purifies it, as the Apostle saith, *Rom. 5. 1. Being justified by faith, we have peace with God.* Now, if thou wouldst know whether thy faith which thou hast bee right or no, consider if there bee peace there: Hast thou that peace that passeth all understanding? You know now, if a man were in debt, and were ready to be cast into prison, and saw not how he should escape, and one should promise him an hundred pounds, which would deliver him; if he beleewe this friend, he is full of peace and quiet: if thou beleewe thy pardon to be good, there will be peace.

Object.

Answ.

True peace is
that that com-
meth after
Warre.

But, you will say to me, there is many a man hath peace, who hath no faith.

It is true: But I would aske this question concerning this peace: Is it a peace that comes after

Warre?

Warre ? Hast thou knowledge of that enmity betweene GOD and thee ? Hast thou had the sense of it, and after this hast thou beene reconciled againe ? Is it such a calme that followed after a storme going before ? As I said before, when it hath beene alwaies so with thee, when thou hast had peace, and there hath beene no difference with thee, certainly this is not peace, this is a blinde peace, when a man is at peace, not because he hath escaped the danger, but because he never say the danger, because hee saw not what danger there was. Hence it is, that many men, yea, many thousands of men, live peaceable all their lives, and dye peaceably. Alas, the reason is, because they were never acquainted with the Doctrine of Iustification, and of Sanctification, they are strangers to it; and hence it is that they dye with as much confidence as the best Christians, they have no more trouble than holy men : for this is all one, to be sure that I am free from a danger, and not to know it; both breed a like confidence.

Againe, know that there may be peace built on fancy, such contentments as a man may finde in a pleasant dreame, he is as strongly perswaded as the waking man : So many hypocrites that have had some trouble before, and come to have some peace after; they thinke it sure, when it is built upon a false ground, and not upon the sure Word. Therefore consider whether it be such a peace as is well built, whether it be such a peace indeed that casts out Satan, & thou findest

Why many in
an evill estate
live and dye
peaceably.

Note.

Vnsound
peace built on
fancy.

True peace is
assaulted by
Satan,

some assaults made by him againe. For, be thou assured, if it be true peace, if Satan be cast out, hee will not let thee alone, thou shalt be sure to have thy peace troubled, he will make many rebellions against thee by the flesh and the world: And therefore if thou finde all quiet, that there are no such assaults in thee, that there are no troubles or attempts made on thee, be thou assured it is counterfeited peace: But still keepe this, that if there be faith, there will be peace; that is, the heart will bee at rest, it will be quiet, there will bee a certaine security in *God*.

Instances.

Hannah.
1 Sam. i. 18.

Exod. 14.
Moses.

See it in other things. Take faith in any thing else, and you shall see so much faith, so much quiet in you. For example, *Hannah*, in 1 Sam. i. 18. when her petition was granted, that shee beleaved it, saith the Text, shee went away, and tooke meat, and *looked no more sad*. That was an Argument that shee beleaved, shee tooke meat, and looked no more sad. Take *Moses* at the Red Sea, *Exod.* 14. you finde that the people were all troubled and disquieted, and that they knew not what to doe: But (marke how *Moses* carrieth himselfe) *Moses* was quiet, and stood still, he was not troubled: And why? Because hee beleaved, and they did not; if they had beleaved as well as hee, they would have beene at rest as well as hee, (Marke what hee saith) *Stand still, and see the salvation of the Lord*: and the Lord will fight for you; and therefore feare not: As if hee should say, If you did but beleave, you would bee at quiet, you would

would stand still, you would not feare, you would not have your soules troubled. So, I say, so much faith, so much quiet. Looke upon *David*, in *Psal. 3.* when he fled before *Absalom*, saith he, *Thou art my Buckler, &c.* And therefore *I laid mee downe to rest and sleepe*: that is, I was as a man that sleepest quietly. One would thinke that that was a matter that would breake a mans sleep, when he lay in that danger, that if *Achitophel's* counsell had taken effect, hee had beene destroyed: and yet now, saith hee, *I laid mee downe and slept*: as if hee should say, this is an argument of my faith, my heart is at rest and quiet, so that I can sleepe quietly without stirring. And so *Paul*, see how he accounts it, how hee behaved himselfe, when *God* told him that hee should appeare at *Rome* before *Cesar*, hee knew that hee should bee delivered from Shipwracke: and though forty men had bound themselves with a curse, that they would destroy him, and hee was told of it, yet hee made no great matter of it, but said, *Goe and carry this young man to the Captaine.* So, consider whether thy heart bee quiet, and rest upon *God* or no: for so much faith, so much peace: as in particular, so in generall, for matter of assurance; know, that there is a double peace or assurance: One peace that ariseth from the confidence in the creature, when a man thinkes hee is strong in his wealth, when hee thinkes hee is at rest. The other is from assurance in *GOD*; I know that hee will bee as good as his word; *I know whom I have trusted*:

David.
Psal. 3.

Paul.

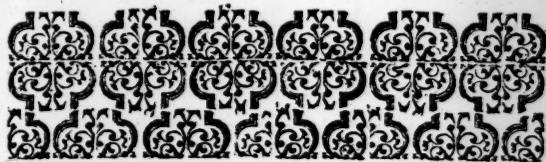
2.
A twofold
peace.

Let security bee built on this ground, and the
more security, the more faith. Therefore
examine thy faith by peace. I should
adde somewhat more in this, and
some other signes, which
I must reserve untill
the next time,

* * *

Ff N f S.

OF



OF
EFFECTVALL
FAITH.

The fourth Sermon.

I THESS. I. 3.

Remembring your effectvall Faith, &c.



THE third character of Faith, which I named in the morning, but did not fully finish, is this; If wee have justifying faith, then we have peace. In this we should take heed: As it is a great mercy to have a true and sound peace; so to have a peace not well bottomed, is the greatest judgement in the world; when God gives up a man, that he shall be secure and at rest, that hee shall not

The third
marke of faith,
it brings peace

Unsound peace
a great judge-
ment.

not have his mind occupied about sinne, or about matters of salvation; I say, it is a signe that such an one *God* hates: if it continue so with him, it is a signe *God* will destroy him. But yet peace of conscience, upon a good ground, is a signe of faith; as I shewed in *Moses, Hannah, David,* and the rest. So farre we went in the morning.

Now you must know, that all those instances that we brought you, that where there is faith, there is peace and quiet; they were not onely for resemblance, to shew you, that as it is in those other things wherein we beleeve, so it is in the maine; (as you doe not beleeve any particular promise, except you have some quiet in your minde after it;) but likewise to shew you whether that peace be good or no, whether that faith be sure or no. For if you beleeve the maine, certainly you will beleeve the lesse. Therefore consider with your selves, (wee will inlarge this signe so farre:) If thou wouldst know whether thy faith be good or no, whether thou have peace indeed concerning the maine; Consider with thy selfe, whether thou art able to beleeve those promises which concerne those particular things which thou hast daily use of. For there are many promises which thou hast use of continually in thy course: thou hast every day some occasion or other of trusting *God*: See in these how thou doest beleeve, whether thou hast peace; and know, that if thou have not peace in these, it is a signe thou hast not peace in the maine. I will name but one place for it: Looke in *Phil. 4. 6.*

How to try our
faith & peace
in the maine
promises.

In nothing be carefull, but in all things let your requests be made unto God: And then, saith he, the peace of God which passeth all understanding, shall preserve your hearts and minds in Christ Iesus. Mark the oppolition, saith hee, *In nothing bee carefull*, when matters of trouble come, when crosses come, when great businesses come, wherein thou knowest not which way to turne thee, (saith he) in such a case be not thou carefull; doe the thing, thou must have so much care as to set thy head a worke, as to devise what to doe, and to set thy hand a worke to act it; but let there be no solicitude to disturbe and disquiet thy affections within. *Let thy request bee made knowne to God; then, the peace of God which passeth all understanding, shall keepe thy heart and minde in Christ Iesus.* As if hee should say, if thou be not able to doe this, it is an interruption of that peace, it is a contradiction to that peace, which passeth all understanding, that keeps thy heart in communion with *Christ*: if thou be not able to cast thy care on him for other things, that peace belongs not to thee. Where there is a secret intimation, not but that men may have this peace, and bee inordinately carefull, but ordinarily it is not so. He speakes not of such infirmities as the Saints are subject unto by distemper, but of an ordinary course.

Consider now, what thou doest for the things of this life: Saith *CHRIST*, *Matth. 6. Oh you of little faith!* Why so? What was the signe of a little faith? Saith *CHRIST*, *Doe thou thinke that he will cloath the grasse of the field, which to day*
is,

Phil. 4. 6.
opened.

What care required and forbidden.

Matth. 6.

John 3. 12.

He that trusts
not God for
earthly things,
cannot trust
him for mat-
ters of salvari-
on.

Instances of
trusting God
in particular
cases.
Abraham.
Gen. 24. 7.

*is, and to morrow is cast into the Oven? Doeſt thou thinke that hee will provide for the yong Ravens that call upon him, and wilt thou not beleewe that he will doe ſo for thee? If thou doe not beleewe this, thy faith is nothing. If thou beleewe little, thy faith is little. Conſider that, conſider how you carry your ſelves for the things of this life: doe you thinke that G O D will doe the maine, and will not doe the leſſe? Doe you thinke that hee will give you Chriſt, and will hee not give you other things? The ſame faith, that takes hold of the maine promiſe, is it not ready to take hold of the leſſe, and to depend upon it? G O D is able to doe the greateſt, and is he not able to doe the leſſe? Therefore, I ſay, in ſuch a caſe, as C H R I S T ſaith, *John 3. 12. to Nicodemus, If (ſaith hee) I come and tell you of earthly things, and you beleewe mee not, how would you beleewe, if I ſhould tell you of heavenly things?* So I ſay, if you will not beleewe G O D concerning earthly things, when hee promiſeth theſe, how will you beleewe him for the greateſt matters of ſalvation? How will you beleewe in him for the giving of C H R I S T? How will you beleewe in him for the raiſing of you up at the laſt day? Therefore, conſider whether you bee able to doe this or no: and know, that if there bee faith, if you have faith for the maine, you will have faith in particular caſes.*

As for example, to give you ſome inſtance, *Gen. 24. 7.* when *Abraham* had a particular occaſion to ſend his ſervant to get a Wife for
Iſaac,

Isaac; faith the servant, suppose the woman will not come with mee : See now what *Abrahams* answer was : That God which tooke mee from my Fathers House, and hath made mee many promises before, (that is; G o d, that hath done the greatest matters for me, that hath promised me the blessed seed, in which all the Nations of the World shall bee blessed; doest thou thinke hee will not helpe mee in such a particular ?) he will send his Angell before thee, and will certainly give thee good successe.

Consider what you doe in such cases as these : these are things which you have continuall use of; you are put many times to such exigents, that you shall have somewhat to trust God for, and you will be tryed in it.

So likewise *Peter*, that trusted G o d for the maine, when it comes to the particular case, that he is bid to lanch out into the deepe, when hee is commanded to draw out the Ship and to goe a fishing, although hee had no hope to doe it, hee trusted in those particulars, that C H R I S T would not faile him : when hee bade him goe upon the water, hee trusted that he would support him. Take *David*, see how hee trusted in God, how many occasions had hee to trust on him ? As it is true for the maine ; so for the particulars. So *Paul*, did not hee trust God for his maintenance ? See in his Epistles, how carelesse hee was that way. So it is with all the Saints. Consider what you doe in these things : See whether your hearts bee at peace in these things;

Peter.

David.

Paul.

things : whether you trust in *God*, or no, so that your hearts are at rest, that you can sit still, and commit your care to *God*; if so, it is a good argument that you rest in him for the maine. So much for that.

The fourth signe or Character of faith is, To hold out : and that you shall see in these three branches :

First, when it shall cleave to *CHRIST* constantly.

Secondly, when it will take no denyall.

Thirdly, when it is content to wait in prayer, and not be weary and give over.

I say, if you would know whether your faith bee effectuall, you shall know it by your holding out, whether it cleave constantly to *Christ*. If thy faith be ineffectuall, (as you have heard the last day) it comes either from mis-information, (you know not what *CHRIST* is, nor what it is to take him; you looke for other things from him : when you see what it is, if your faith bee not effectuall, you will goe backe :) or else you take him out of feare, or out of love to his, and not to him; or else out of false and slender grounds. Now if you would know whether your faith be such a faith or no, consider if it hold out, if it cleave to him.

If thy faith come of mis-information, when thou hast experience of *Christ*, when thou seest what he requires at thy hands, when thou considerest and understandest what he puts thee to, there is an end, thou givest over.

If

4. Signe of effectuall faith, To hold out in cleaving to *Christ*.

To hold out implyeth 3. things.

I.

To cleave constantly to *Christ*: which none can doe, that take *Christ* amisse, as

1. Out of mis-information.

If thy faith come of feare ; as soone as the storme is over, as soone as those troubles in minde, those disquiets in conscience are past, there is an end, thy faith cleaves to CHRIST, no longer.

2. Out of feare.

If faith come out of love to his, of love to a Kingdome, nothing but Hell and Heaven, and some present commodities that move thee; when better things are offered, that are more present commodities, there is an end of it.

3. Out of love to his, and not to him.

Againe, if it be out of false, slender, and slight grounds; when stronger reasons and objections come, that faith ceaseth likewise. But now then, when thou findest that thy faith holds out, when all these are past, when all these are taken away, when the feare is gone, when such an offer is made, when all the objections are made that can be, this argues that faith is sound and good. Consider therefore whether thy faith cleave fast and constantly to CHRIST, or no; whether it hold out, when those flashes and good moods will not; whether it overcome, when it is assaulted by the gates of Hell comming against it. That is, when a mans faith is good, it is built upon the Rocke, upon such a Rocke, that if the Divell himselfe, and principallities and powers come, with all their strength, and all their wit, with all their temptations, and devices, if faith be sound, it will hold out, *the gates of Hell shall not prevaile against it.* The Woman of Canaan, she had a shrewd tryall, when Christ tels her sace was a Dog, in plaine termes, and when

4. Out of slender and slight grounds.

when it came from *C H R I S T* himselfe ; and yet when her faith was good indeed, she could not chuse but shee must cleave to him, shee would not give over, there was a strong faith, that did knit her heart secretly unto *Christ* ; there was the ground that she held out, notwithstanding all objections ; although, it may be, she knew not how to answer them, yet she let not goe, and that was a signe her faith was good : So, consider whether thy faith hold out when thou art put to such tryalls as these.

2.
To take no denyall.

Againe, consider whether thou wilt receive no denyall when thou comdest and seekest to him ; when thou comdest to seeke favour at *Gods* hands, when thou comdest to seeke forgiveness of sinnes ; consider whether thou art able to hold out, though he deferre long before he grant it. There is no grace that *God* gives, but he hath tryalls for it afterward : Hee gives thee the grace of Patience ; hee will put thee to it, thou shalt have some crosse, some affliction or other.

If he give thee Love, hee will doe as hee did with *David*, hee will see whether thou wilt forsake him, or no ; hee will make thee an offer of preferment, an offer of wealth, of praise, of somewhat or other, to see if thou wilt part with that for his sake, or no.

If he gives us faith, hee often tryes us in this case, he denyes us long, he wrestleth with us, as he did with *Jacob*, he makes many shewes of going away. Thus, we know, he dealt with *Daniel*,

as soone as he began to pray, the answer comes, that his request was granted; but *God* would not let him know so much; hee lets him goe thorow with the worke, he lets him seeke earnestly, and then he reveales and makes it knowne unto him. So, perhaps *God* intends thee good, but hee will put thee to the tryall; consider therefore if thy faith hold out in such a case.

Again, when thou hast gotten an answer, perhaps, after thou hast gotten thine answer, thou must wait long before the thing it selfe be given thee: Therefore consider if thou be content to wait for it: for that is the property of faith, to be willing to wait, as *David* often repeats it, *I waited upon the Lord*. You know, *Abraham*, how *God* tried him that way, when he made him a promise of a seed, of a Sonne, you know how long hee waited for the performance. So *Isaac*, he waited long, before he had those two sonnes, *Jacob* and *Esau*. So *God* will put thee to it to wait, it may bee, for matter of justification; that is, hee will not shew himselfe, he will not speake peace unto thee, hee will not give thee a good looke; but yet he gives thee a secret strength that thou shalt wait, thou shalt not give over, thou shalt stay till he speake peace; that is, till thou have comfortable assurance, till thou have the full testimony of the Spirit, as thou hast a secret testimony of the first working of faith. And so for matter of sanctification, It may be, *God* will suffer some strong lust to wrestle with thee, to contend with thee, as hee suffered in *Paul*, he will put thee to wait, before

R

hee

3.
To be content
to wait.
Instances of
waiting.

David.

Abraham.

Isaac.

God puts his
children to
wait.

In Iustification

In sanctificati-
on.

he will give thee victory over it. If thy faith bee good now, thou wilt consider that he hath sworn, he hath made an absolute promise, that hee will give the Holy Ghost to those that are in *Christ*, that no sin shall overcome them, or have dominion over them. If once thou come under grace, if thou have faith, thou wilt never give over, but wilt be content to wait, and to continue still striving and wrestling with it, thou wilt never lay down the wasters, as a man that is overcome, as a man that is discouraged, as a man that is weary of the fight.

For deliverance.

Hab. 2.

And so for matter of deliverance, perhaps *God* will let a crosse lye longer upon thee: if thou have faith, thou wilt not make haste, thou wilt be content to wait: *Hab. 2. The vision is for an appointed time, it will not lye: Therefore, saith hee, wait, it will come, it wil not stay.* That is, there is a certaine time that *God* hath appointed for thy deliverance, before he will give thee such a particular mercy; consider whether thou bee able to wait in such a case: for, if there be faith, (marke it) a man will be sure to wait, and not to give over: as in *Iam. 1.* it is given there as a signe that faith is unsound; they had so much faith as to come to *Christ*; but that was a signe that there faith was faulty, and unsound faith, that it was not able to wait to the end, but gave over.

Iam. 1.

Simile.

If a man were sure now, that such a man were in the house, that hee must speake with all, hee will wait till hee come out, if he be sure he bee there. If thou be sure of *God*, if thy faith bee sound,

found, though hee doe not answer thee presently, in many particulars, yet thou wilt bee content to waite upon him. Therefore this will shew that many a mans faith is unsound, sleight, and uneffectuall, that they have so soone done, that they are ready to doe much in flashes, in some good moods, on a Sacrament day, it may bee, or in the time of sicknesse, or when they are affected with some Sermon, or upon such an occasion; but, if thy faith were right, it would hold out, it would cleave to CHRIST, it would goe thorow with all tryals, thou wouldest receive no denyall, it would continue waiting upon him. This is the fourth signe.

Last of all, you shall know faith by the concomitants of it; and they are foure; Love, Hope joy, and Humility. If there be Faith, if thy Faith be good, it will alwaies have Love joyned with it; as the Apostle *Peter* saith, in 1 Pet. 1. 8. *whom though you have not seene, yet you love him.* And you know the place in *Galath.* 5. *Faith which worketh by love:* That is, Faith which begets Love; and such a Love as sets a man on worke. But it is a thing that needeth no proving: you cannot deny it: you know how they are joyned together in the first to the *Corinthians*, Chap. 13. *Faith, Hope, and Love:* And it must needs bee so, that, if thy faith bee good, it will have Love joyned with it. For, if thy faith be right, thou lookest on GOD as upon a friend, as upon a Father; now thou lookest upon CHRIST, as on one that is married to thee, thou lookest on him as upon one that

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loves

5. Signe of effectuall faith, the concomitants of it, which are 4.

1. Love.
2 Pet. 1. 8.

Gal. 5.

1 Cor. 13.

loves thee, and hath given himsele for thee. Now if thou see this, and art perswaded of this indeed, if thou thinke and art perswaded indeed that hee loves thee, love will beget love, as fire begets fire. Therefore, if thou wouldst know, whether thou hast taken *Christ* indeed, consider whether thou love him or no.

Object.

But you will say, you love **C H R I S T**. I hope there is no great question of that.

Answ.

Salomon saith, Every man will make shew for fashions sake, of goodnesse, *but where can you find a faithfull man?* So may I say of Love: Every man saith, hee loves, but where shall one finde one that doth love indeed? Therefore consider, doest thou love in good earnest.

Quest.

You will say, How shall I know it?

Answ.

It is not a place now to stand to give notes of Love: wee will onely shew now, that Love is a sure companion of Faith, and that Faith is not good, if Love bee not there: But yet I say, if thou love him, thou shalt finde that in thine owne heart, thou needest not goe farre for a tryall of that.

Trials of love.

I.

By the quicknesse.

Love is the most sensible, the most quicke, and most active affection of all others. Consider if thou love any creature, or any thing, any man or woman, dost thou not feele thy affection stirring in thee? dost thou not finde thy heart thus longing after them whom thou affectest? thou delightest to be in their company, in their presence, thou desirest to bee with them. So that, if a strangenesse grow betweene you at any time, thy heart.

heart is not at ease till all bee right againe betweene you: So, doest thou love the *Lord Iesus*? Doest thou keepe his Commandements? Doth a man professe to love *God*, and cares not to vex him, and anger him.

Againe, Doest thou hate sinne? Doest thou thinke to love *God*, and not to hate that, which he hateth? If a man love *God*, hee is holy and pure, and there is no man that loves the one contrary, but he must needs hate the other. There is no man that loves light, but he must hate darke-nesse. If thou love *God*, in his person, in his purity, in his holinesse, thou must hate sin; and this hatred is generall; thou wilt hate all sinne, if thou hate any, and hatred will breed the destruction of a thing.

2.
By hating
sinne.

Againe, Doest thou love *God*? art thou willing to doe any thing for his sake? Doest thou reckon matters of greatest difficulty easie to doe; as *Iacob* did make it a matter of ease because of love?

3.
By doing.

Againe, Doest thou love the Saints, those that art like him, those that are of such a disposition as *God* is of? Shall a man say hee loves the purity and the holinesse of *God*; which hee hath not seene, which is hidden from his eyes, when hee doth not love the holinesse and the purity that hee sees in his Saints? For there it is taught in a visible manner in the creature, where you may see it more proportionable to you. It is a hundred times more easie to love godlinesse in the Saints, than in *God* himselfe, because hee is

4.
By love to the
saints.

It is easier to
love holinesse
in the Saints
than in *God*.

remote farre from us, and they are amongst us, and are visibly seene. Therefore, except thou love the Saints, which thou seest holinesse in, except thou seest thy heart inwardly, to love them with a naturall affection, as it were, that thou lovest them whether thou wilt or no, thou dost but pretend.

5.
By the bounty
of it.

Againe, Dost thou love CHRIST? Art thou willing to part with any thing for his sake? *Love is hountifull*: Thou sayest, thou lovest God: What if he will have some of thy wealth? What if he will have thy credit? What if he will have thy liberty for his sake? If thou love him, thou wilt be content to doe it. Therefore, consider if faith have begotten such a love in thee, so that thou canst truly say, *though thou hast not scene him, yet thou lovest him.*

3. Hope.

Hope distinguisheth the faith of christians from the faith of devils and reprobates.

The second concomitant of Faith, is Hope: If thou hast Faith, thou hast Hope. And this distinguisheth a Christians faith from the faith of Reprobates, from the faith of Devils, from the temporary faith that others are capable of: you know, the devils beleeve and tremble: Hee faith not, The Devils beleeve and hope; for that they doe not. Hope is a property of Faith, where there is Faith there is Hope. Now you must know, that a man hath never faith to beleeve, but hee hath hope, which makes him expect what hee beleeves. If a man have a promise of so much money which hee needs, hee hopes for the performance of it, and quiets himselfe, when hee casts his thoughts upon it, hee

hee is at rest : when a man beleeves it, hee hopes for it. Take an Heire that hath such possessions, which is yet a Ward, and is young, he hath not the Land in possession, but (marke) what hope he hath, it is not a vaine hope; but such a hope as puts other conceits in him than other men have, puts another fashion upon his actions, it makes him neglect many good things hee would doe; hee will not bee of such a calling, hee will not bee diligent: for hee hopes, hee makes account of it: See how such things worke upon a man, which hee is not to have in 7 or 8 yeeres after, perhaps. So thou hopest for Heaven, it is not a vaine hope, but it is a hope that will make thee carry thy selfe after another fashion, it will make thee so minded, that thou wilt have an eye to it; and every man that lookes on thee, may see that thou hast an eye to it: So that faith is accompanied by Hope. But now you must not say, that if a man hope, therefore there is no feare mingled with it: for you must know, that a man may have Hope that is true and good, yet may have feare mingled with it. For this you must know, that if there bee nothing but hope, it is a signe that that Hope is not good. And therefore thou hast so little reason to bee discouraged, because thou hast some feare mingled with thy hope, that thou hast the more cause to hope, and to thinke that thy hope is good, because there is feare mingled with it: for know, that there is a certaine sort of men, that have neither faith,

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hope,

Hope may be
mingled with
faith.

Note.

hope, nor feare, as Atheists, that have some hope but no feare, as Devils and desperate men, that have some feare, but no hope; as presumptuous men, which have but a shaddow of faith: But those that have hope, and feare mingled with it, those may rather hope, that that hope which they have, is good; they may bee so much the more confirmed in it, because they have some feare mingled with it.

The property
of hope.

Therefore consider, whether thou have hope or no: Consider in what manner it is joynd with faith. When thou beleevest that *Christ* is thine, that Heaven is thine, that thy sinnes are forgiven, and that thou art a sonne of God, but these things thou hast not yet, thou art as any other man, there is no difference betweene thee and them, thou hast no more in possession than other men, that walke with thee; now comes in Hope, and that expecteth that which is to come, that holds up thy head, as it were, that, though you have nothing at all for the present, yet that Hope will comfort you, that though you have troubles, and crosses, and a thousand things more, to obscure and blot your faith, and the waves goe over your head, that you are ready to bee drowned, this hope holds you above the water, and makes you expect with comfort that which is to come: and not so onely, but, I say it is a *lively hope*, a hope that sets a man a worke, a hope that purgeth him. For, you know, that that a man hopes for, hee will endeavour to bring it to passe, it is such a hope as will not faile.

saile you, but will continue as will as Faith it selfe.

Thirdly, the third concomitant of Faith is Joy: *Romans 15. 13. The GOD of hope fill you with joy, through beleeving.* If you have beleeved, you have Joy. So in the first of *Peter*, chap. 1. vers. 8. *In whom you have beleeved: (saith hee) whom, though you have not seene, yet you beleeve in him, and joy with joy unspeakeable and glorious.* (As if hee should say) If you beleeve in him, you shall know it by this, Whether doe you rejoyce in him, or no? Consider that, where there is Faith, there is Joy. And it must needs be so: As, you know, hee that had the *Pearle went away rejoycing; and the Kingdome of God consisteth in joy, and Peace, and Righteousnesse.* And therefore, where there is Faith, there certainly is joy. And therefore consider, and examine thine owne case: Hast thou this rejoycing in *Christ*? this rejoycing in the Doctrine of justification, and forgivenesse of sinnes. If wee should examine mens faith by this, wee should find that there is but a little Faith in the World. Examine your selves, you that now heare mee, that heare this Doctrine of Faith; it may bee it hath been burthensome unto you; it may bee it is a thing you care not for; To heare of Iustification, and forgivenesse of sinnes, they are things, at the least, that, it may be, you take no great pains for; you doe not study them; you doe not prize them much: but, if you were forgiven indeed, you would prefer it before all other joy, it would comfort

3. Ioy.
Rom. 15. 13.

1 *Pet. 1. 8.*

comfort you above any thing. If you would say, what you would heare above all things else, you would heare of matter of forgivenesse. A man now that hath knowne the bitterneffe of sin, and afterwards comes to the assurance of forgivenesse, (that is) to have Faith indeed, I say, hee will rejoyce in it above all things else: all worldly joy would bee nothing to it. Therefore consider whether thou have such a Faith or no; if thou have not, certainly thou hast not Faith; and it is a sure signe that will not deceive you; There is no man that hath it, that hath not Faith; and where-soever there is Faith indeed, there is extraordinary great rejoycing in *Christ*.

Object.

Heb. 6.

But you will say, Many a man may have Joy; the second ground *received the word with joy*: and those that followed *Iohn* the Baptist, *rejoyced in his light*: and in *Heb. 6.* the Apostle saith, *They have tasted of the good word of God*, they have tasted with sweetnesse; that is, they have had Joy in it.

Answer.

Tryals of joy.

It is true, we confesse there is a false Joy: and therefore, if thou wouldst know whether the joy which thou hast bee good or no, consider these three things:

I.
It holds out in
tribulation.
Rom. 5. 3.

First, consider whether thy joy hold out in tribulation or no. Therefore the Apostle adds, *Rom. 5. 3. Not onely so, but wee rejoyce also in tribulation.* As if he should say, those that are hypocrites, those that have a false faith, there may bee much rejoycing in them for a while, but wee rejoyce in tribulations; yea, we not onely rejoyce in

in tribulation, but our joy is increased by them, they are as fuel, they adde to our joy: as in *Act. 5.* *The Disciples went away rejoycing, because they were accounted worthy to suffer for Christ.* Whereas the second ground, when persecution comes, there is an end of their joy. Therefore consider whether thy joy will hold out or no.

Act. 5.

Againe consider the greatnesse thereof: you know those words are added, *1 Pet. 1. 8. Rejoycing with joy unspeakeable and glorious.* If it be right Joy, it will bee such a great Joy, it will exceed all other, it will bee like to that joy in *Harvest*, as *Isay* speakes, it will bee a Joy unspeakeable for the greatnesse of it; such a Joy, that at the least is so great, that whatsoever comes, yet it exceeds it. The other temporary Christian may have joy, but it is not so great, but some other joy will come and overcome it, and drowne it, and put it out.

2.
It is great.
1 Pet. 1. 8.

Therefore, in the second ground, as their humiliation was slight, so was their Faith, they had a little humiliation for their sinnes, and they tooke *Christ* in a more remisse manner. And as their Faith was, so was their joy, all sleight. But now, when faith is found and good, that Joy is accordingly great, it is a great Joy, that, at the least, overcomes all other; that, take what joy you will, if a man could have an earthly Kingdome here, if a man could have as great pleasure here, as mans nature is capable of, if hee had never so much praise and glory of men, (these things we naturally rejoyce in) a right Christian, that

Note.

3.
It is spirituall.

Hypocrites
joy is carnall.

Simile.

Heb. 6.
opened.

that hath faith indeed, will not so reioyce in these, but that he will reioyce in CHRIST above them. If thy joy therefore be so great, that it overcome & exceed all other, be sure that joy is good. But yet wee must have one thing more in joy. In whom, though you have not seene, yet you joy with joy unspeakable and glorious: That is, if it be such a joy as is right indeed, which is a testimony of faith, that it is a sign thou beleevest, it a joy that is glorious, it is a joy that is glorious and spirituall. Now an hypocrite may reioyce, he may reioyce in CHRIST, he may reioyce in the Kingdome of GOD, and the assurance hee hath of it, and he may reioyce in the hope that he hath that his sinnes are forgiven; but all this while hee rejoyceth after a carnall manner: as, you know, a man may reioyce in spirituall things after a carnall manner, as a man may reioyce in a carnall thing after a spirituall manner. Therefore the joy of hypocrites, when it is at the best, it is but a carnall joy; there is something there that his flesh is able to reioyce in, it may bee hee had some feare and terrour in his conscience, and after this comes a perswasion perhaps that his sins are forgiven him, and that hee is in a good estate; that same fleshly feare and grieve before, that worldly feare and grieve will have a joy answerable to it, a naturall joy; and yet it may be great, it may be a great flash of joy; that may be as a Land-floud, make a great shew, which because it hath no spring, is soon dried up; but it makes a great flash: and therefore in that, *Heb. 6. They tasted*

tasted of the good word of G O D, and of the powers of the world to come. I take this to bee the meaning of it, (not as it is commonly interpreted, That an Hypocrite may taste of the good Word of *God*, and of spirituall priviledges, hee may taste of them; but not drinke deep of them, but this is certainly the meaning of the place,) They tasted some things in the good Word of G o d, which was sweet to them. Now, in such men there is nothing but flesh. (Marke) If a temporary Christian beleeves for a time, hee hath in-effectuall faith, in such a man there is nothing but flesh. That conclusion must bee set downe: and if there be nothing but flesh, there is nothing can taste but flesh; for there is nothing else to doe it, and the flesh tastes nothing but objects that sute with it selfe. What shall wee say then? There is somewhat in him that pickes out, that in these spirituall comforts, in these spirituall blessings, in this good Word of *God*, he pickes out that which sutes with his flesh: That is, such a carnall man may be able to rejoyce in the Word. Doe you not thinke, that such a good Word of G o d may make carnall men rejoyce in it? May he not taste such sweetnesse, as to take upon him the profession of Religion, and to bring forth fruit, and to hold out long? No doubt there is. Are there not such things in that which wee propound in the Gospell? To tell men of a kingdom of salvation, of the love of G o d, of the precious promises, of an inheritance, of escaping of Hell; may not a fleshly man, a man unregenerate,

What meant
by tasting the
powers of the
world to come
Heb. 6.

nerate, may hee not see, and rejoyce in these? He may; and hath such a taste as is there expressed.

Consider now therefore if thy Joy bee right, If it be a signe of faith, if it be good and sound, if it bee a Joy that is spirituall and unspeakeable; that is, if it bee a Joy that is so great as that it exceeds all other joyes; if this Joy doe but hold out in tribulation, it is a certaine signe thy faith is good.

4. Humility.

Now, last of all, the last concomitant of faith is Humility. If thy faith bee right, it will bring that with it, to make thee humble and vile in thine owne eyes: For what is true faith? It is that which brings *CHRIST* into the heart, as you have heard oftentimes; that which knits *Christ* and the soule together, it is that which causeth him to come and dwell with thee. Now wheresoever *Christ* comes to dwell, hee comes with a light, he shewes the creature his vilenesse, hee makes a man see his sinne, hee makes him see what creature hee is; whereas another that hath great hope, and professeth that hee hath much assurance, his heart is lifted up, and not cast downe. Such are not men which thinke themselves vile, and naked, and miserable, but they thinke themselves better than other men, they are forwarder than others in any thing, they thinke other men are not like them. And therefore they are ready to bee more bold and venturous in any thing, they are ready to take up opinions, they are ready to strike out this way or that way. But now a true Christian is humbled with

with it, because when CHRIST comes into the heart, he makes a man to see his vileneſſe. As, you know, when GOD drew neere to *Iob*, when he came neere him indeed, then *he abhorred himſelfe in duſt and aſhes*, then hee ſaw what a one hee was, hee ſaw not before, he thought the contrary, but when *God* drew neere indeed, that made him manifeſt.

So it was with *Iſay*, when he ſaw *God* upon his Throne, and the Angels about him, when he ſaw his holineſſe, then, *woe is me, I am undone, becauſe I am a man of polluted lips* : Hee was ſo before, but when he drew neere to *God*, he ſaw it.

So *Peter* ſaid, *depart from me, I am a ſinfull man*, when he ſaw *Chriſt*, when *Chriſt* came neere him, when hee manifeſted himſelfe in his Divinity, that he ſaw *God* in him; for ſo he did by that miracle that amazed *Peter*, and caſt him down, and made him ſee what he was. So *David*, when *God* drew neere to him, and promiſed to *build him an Houſe*, to give him an Houſe that ſhould bee eternall, to give him the *Meſſiah*, whoſe Kingdome ſhould never end, (for that is included in the giving him a Kingdome for ever, and an Houſe that ſhould have no end:) when GOD vouchſafed him ſo great a favour, we ſee, *David* was never ſo caſt downe as then in the ſight of his owne vileneſſe, he was never ſo little in his owne eyes, hee never ſaid ſo much as hee ſaid then. Now, (ſaith he) what is *David* ? what am I, or what is my Fathers Houſe, that thou ſhouldeſt regard me thus, that thou ſhouldeſt bring mee hither-

When *Chriſt* comes into the heart a man is vile in his owne eyes.

Iſay 6.

to? This is *Gods* manner, when hee comes into a mans heart, when he speakes peace indeed, when faith is a right faith, that brings *Christ* to dwell there; I say, it makes a man exceeding humble. Therefore the Spirit of Christians is a meeke spirit, they are humble and gentle, they are little in their owne eyes. Consider whether thou hast such a disposition bred in thee, or no: it is a signe thy faith is good, if there bee; if there bee not, it is a signe thy faith is not true. So much for the signes of faith. I make haste, because I have one use more to adde.

Use. 7.
To act & exercise
faith, or
to set it on
worke.

If nothing bee regarded of *God* but effectuall faith; that is, if that be the vertue of faith to bee effectuall, or else it is nothing worth, then wee should learne hence, not to let that bee wanting to our faith, which is the excellency of it, which is the vertue of it, which is the proper qualitie of it. As, if it bee the vertue of a Horse to goe well; If it bee the vertue of a Knife to cut well; If it be the vertue of a Souldier to fight well; or whatsoever you will instance in, whatsoever vertue it bee, or whatsoever thing, you labour to finde that in it, whatsoever be wanting; (for every thing hath some proper excellency, some speciall vertue wherein the thing consists.) Now to bee effectuall, to be working, to be operative, if this be the vertue of faith, (as it were) if this bee the character and excellency of faith? Let not this therefore be wanting in faith. What is that then thou shouldest doe? Use thy faith, set faith a worke, live by it.

You

You will say, This is more than I can doe; this is *Gods* action, he must set faith aworke, and worke this in me.

I say, thou art able to doe this of thy selfe, when thou hast faith once. I speake to those that have it: and this exhortation is to you. If you have faith, use it: many have it, that doe not use it. This is a thing that you are able to doe: For though *God* worke in you all the worke of faith, as it is received; yet know, hee doth not worke in you onely, but by you; hee makes you instruments: you are not as dead instruments, but as living instruments, to move of your selves. It is true, that before you have faith you are able to doe nothing; but when you have it once, then you are able to use it. Before a man hath life hee is not able to stirre, but when hee hath life once, then he is able to move and stirre himselfe, for there is life there. When the Lampe is once lighted, you know you may feed it with the Oyle, and if you put more Oyle to it, you shall have the greater flame: There is light, and you may increase it; indeed the difficulty is to light it; and that is *Gods* worke; hee kindles the first fire, hee workes faith in the heart: But now, when thou hast it, learne to use it. Doest thou thinke a necessity lyes upon us to use other Talents that *God* hath put into our hands, and will he not require that thou shouldest use the Talent of Faith? Wilt thou wrap that in a Napkin, and let it lye dead by thee? Will not he call thee to an accompt for it? VVhat folly is it, (my brethren)

Object.

Ans.

Those that have faith are able to use it.

Simile.

Simile.

Motives to set faith on work.

Habits are for
action.

Rom. 2.

God rewards
not according
to habits but
according to
workes.

Want of using
faith makes it
weake.

thren) you have faith, which is so excellent a Grace, able to doe so great things as it is, and yet you will not use it. There are many Christians that have Faith indeed, and yet will not set it on worke. How great things would it doe, what a reward would it bring ? As *Aristotle* saith of habits, That if a man have no more but a habit and use it not, there is no difference betweene the wisest man and a foole ; for what are habits for, but for action ? what is the Tree for, but for fruit ? The habit serves but for the act ; and this is according to the judgement of Scripture, in *Rom. 2.* GOD rewards not men according to the habits they have, but according to their workes. Therefore thinke not that thou shalt be rewarded according to thy habits of Faith which thou hast, though it be true that that sanctifies thee, but *God* doth reward us according to the use of our faith, according to the workes that our Faith doth bring forth, according to the efficacy of our faith. It is true, the taking of *Christ* is one worke of Faith, thou shouldest set it a-work to doe that ; and besides that, all the workes of sanctification are all workes of Faith ; all thy life long, every houre thou hast some-what for Faith to doe. Set thy faith a worke, and thy reward shall be accordingly.

And againe, if thou use not Faith, thou shalt have little enough of it ; the using of it is that which strengthens Faith. It is *Gods* usuall manner, when he gives Faith to a man, to give him exercise, to keep his Faith breathing, as it were
hee

hee will be sure to have somewhat wherein hee will put him to it, some tribulation, he will put fire to it, to cleanse it. And therefore we should learne to make use of our Faith, to set it on worke.

It is a generall Rule in all things, and as true in this, If a man have an estate, what is he the better to have it, if hee doe not use it? To have a friend, what is a man the better if hee doe not use him? Shall a man bee a Favourite of a Prince, and get nothing by it? Faith makes a man a Favourite of *G O D*, a friend to *G O D*; and will you make no use of *G O D*? It is that which he expects at your hands; will you have *God* in vaine? Shall he be your *G O D*, and will you make no use of his power, of his wisdom, of his ability to hold you up, to help you upon all occasions? You should make use of him; all that is his, is yours, if you make use of it by faith.

Againe, shall men have such priviledges as wee have by faith, and shall not wee comfort our selves by them? What is it for a man to have great estates, great Titles of Honour, and Houses, and Lands, if a man doe not thinke upon them, that these considerations may cheere him? Wee should doe so with faith, this is the use of faith.

Againe, if faith bee used, it is able to doe much for us, if it lye still, it will doe nothing. You know what they did *Heb. 11*. They having faith, it made them doe that, it was but the use of their faith: So it is with us; Look how much

Faith gives us
interest to all
that *God* hath.

Faith inables
to doe much.

Heb. 11.

thou usest thy faith, so much thou shalt bee able to doe. Therefore *Christ* faith, *Be it according to thy faith*: that is, not according to the habit of thy faith, that lyes dead, as a Talent wrapped up there; but, bee it unto thee according to the use of thy faith. If thou set faith on worke, it will bee able to doe great things, it will be able to doe wonders, it will be able to overcome the world, it is able to worke righteousness, it is able to prevaile with *GOD* and men, it is able to goe thorow the greatest matters.

Quest.
Answ.

How to use
Faith.

1. In comfort-
ing our selves.

But, you will say, How shall I use it?

That is the thing indeed which I purposed now to have shewed, how faith must bee used, how we must live by faith: I should have shewed how you should use it.

First, in comforting of our selves; for that is one use of Faith, thou shouldst set it aworke to fill thy heart with joy, out of the assurance of the forgiveness of sinne, and of the priviledges which thou hast by *CHRIST*. When a man hath faith, and finds his heart no more affected than other mens, he findes no rejoycing there more than ordinary; Now set faith on worke, learne to beleeve, and that thoroughly.

Gal. 3.
opened.

First, set faith on worke to beleeve, to *trust perfectly*, as the Apostle speakes, *Gal. 3. in the grace revealed by Iesus Christ*: trust perfectly; that is, thou shouldst beleeve the full forgiveness of thy sinnes, thou must not beleeve it by halves, so that there should bee a distance, as it were, betweene *God* and thee, some odde scores unacquitted,

quitted, uncroft; but thou shouldst beleeeve so, *that thy joy may bee full*, thou shouldst beleeeve thoroughly, that thy sinnes are forgiven, that all are acquitted, thou must not limit, *God* in his mercie at all, as thou shouldst not limit him in his power. Thus a man should set faith on work, that hee may bee able to say, *My beloved is mine, and I am his*. I know there is a Match made betweene us. For unlesse you lay this ground, a man shall not rejoyce. This is all, therefore now use thy faith. If Satan now come, and tell thee of some sinnes, and of some circumstances of those sinnes, and of some wants in thy repentance and humiliation, what serves faith for now? What serves all this for that you have learned here concerning the Doctrine of Faith, but to teach you that these should be no scruples, you should beleeeve, and that perfectly? When this is done, that you see there is a Match, a Covenant made betweene *God* and you, now you must know, that all that *Christ* hath is yours; whatsoever hee hath by Nature, you have it by Grace. If hee be a Sonne, yee are sonnes; If hee be an Heire, yee are heires; and when yee have done this, then consider all the particulars of the wealth of a Christian, that all is yours, *whether it be Paul, or Apollos, or the world, &c.* These things we have often spoken of, you should run through and consider of them: If a man will consider that he is a King, that the world is his, that whatsoever is in *Christ* belongs to him, and oweth him a good turne, and will doe it at one time or other;

Ioh. 16.

Simile.

Faith makes a
man regard-
lesse of earthly
things.

when he considers all the precious promises. A man reckons his wealth not onely by his money which he hath lying in his Coffers, that he hath present, but by Bills and Bonds, and Leases, &c. See how many promises thou hast, there is not a promise in the Booke of *God*, but it is thine; set thy faith on worke to consider this, and to rejoyce in it; set faith on worke so to see them that thou mayest rejoyce in them, and weane thee from the things of this world, not to regard them; for they are small things of no hold. Shall a King regard Cottages and trifles? No, if thou thinke in good earnest that thou art such a man, why dost thou regard trifles? Thou shouldest doe this; when other men reckon their Lands, and their Houses, and their friends, a Christian reckons he hath *God*, hee hath many good works in store, he hath so many *precious promises* laid up in the *Land of the Living*. Set thy faith on worke thus, not onely to rejoyce, but to bring in a holy magnanimity, answerable to such a condition; and let not Faith give over till it have brought thee to this. Certainly, a man that beleeves hee is a King, hee will have another spirit: for there is no other reason wherefore it is said *Saul* had another spirit, but that when hee came to be a King, he had a spirit answerable. When thou beleevest these priviledges, when thou settest thy Faith on worke to beleeve indeed, to beleeve them to be reall things, and not fancies, and notions, there will be bred a disposition answerable, a carriage and spirit futable; thou wilt not admit
of

of things that are unfit for such a person, thou canst not doe it; but as one that is a Prince, that hath those hopes actually, hee cannot admit of thoughts that other men have; no more can a Christian, when he is borne from above by the *immortall seed*, there is such a disposition wrought in him, that, if hee will set his faith on worke to beleeve these things, hee shall not be able to admit of those base things which he did before, and which others doe.

Againe, if a man set his faith aworke to beleeve these things, hee would be able to use the World as if he used it not, he would not care for losses and crosses, he would not grieve for them, as one that is not able to beare them. Thus wee should learne to set faith on worke, in beleeving these priviledges, that we may be able to walke with *God*, as *Enoch* did, and as *Paul* and *Moses* did; to walke with him in the upper Region, above the stormes: There is much variety of weather when a man is below here, now it is faire, and then it is foule; if a man were above these, there is a continuall serenity; So a man that hath his heart in Heaven, a man that walkes with *God*, that hath his heart raised above others; if you would doe this, if you would use Faith, if thou wouldst consider this, it would set thee aloft, above these things; thou wouldst soare aloft as the Eagle, thou wouldst care no more for these things, than the Eagle cares for the chirping of Sparrowes: they are trifles, thou wouldst overlooke them all. If wee did consider this

Faith makes
afflictions
easie.

seriously, how would it alter our course? It would worke another disposition, another affection in us. A man would consider, that if God be sure, what matter is it if a friend dye? If I have God, what is the losse of any creature? And so, if a man suffer wrong in his name, what is it, if he have *praise of God*? If thou beleeeve, and see God in his greatnesse, to have praise of such a one as he, will make thee to contemne the rest. And so for wealth: What is poverty? What account did *Paul* make of it? It is nothing to one that hath Treasure in Heaven, to one that beleeeves indeed, to one that seeth he hath all *Gods* Treasures opened to him. Thou shouldst learne to doe this in good earnest. If a man would set his Faith aworke to beleeeve it, his heart would be fixed, he would *bee afraid of no evill tydings*, hee would say with himselfe, if there be no ill tydings from heaven, it is no matter from whence they come on earth. If a man would build, through faith, up on the promise, and consider it really. This is the use of Faith: thus a mans heart should bee filled with joy, a man would bee able to goe through ill report and good report, through want and through abundance, without being much troubled with either; the one would not much puffe him up, nor the other would not deject him, but hee would goe as a Gyant, and march thorow the variety of conditions; hee would passe thorow them, that neither the one hand nor the other, the good successe nor the ill successe should work upon him much. This is a strong man: and this Faith

Faith will make thee to doe, if thou use Faith, and set it aworke. But I am sorry the time hath cut me off: this is but an entrance, I give you but a little taste: There are many things wherein Faith stands us in much stead, wherein if we did use Faith, how much service would it doe us? But for that which remains in this Doctrine of Faith, I had thought to have shut it up at this time, to shew you how to use it, how to make it effectuall, how to set it aworke, how to walke by it, how to husband and improve this Talent for *Gods* advantage and your owne. But I cannot stand on it,
So much for this
time.

FINIS.



OF
EFFECTVALL
FAITH.

The fifth Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.



THE first thing wherein thou shouldst use Faith, is to comfort thy selfe by it. Therefore consider, you that doubt of this, you that make question, (I speake to those that have the worke wrought, whom the *Holy Ghost* hath made to desire *Christ* above all things, I say) remember that *God* justifieth the *ungodly*, and that you have nothing to doe, but to take him.

Considerations to helpe Faith in comforting the Soule.

I.
God justifieth the ungodly.

2. Remem-

2.
Christ is our
righteousnesse

2. Remember that CHRIST is made righteousnesse to us, that no flesh might rejoyce in his sight, but hee that rejoyceth might rejoyce in the LORD.

3.
The pardon
is generall

3. Remember that the pardon is generall. Looke to the promises of the Gospell; you shall finde them without all exception. To us a Saviour is borne, to take away the sinnes of his people; he came to take away sins of all sorts. Now, when God hath made no exception, why should we make any?

4.
God delights
in shewing
mercy.

4. Consider that wee have to doe with a God, who delights to shew mercy, it is a thing that he is not weary of, it is naturall to him: And therefore as the eye is not weary of seeing, nor the care of hearing, because it is naturall to them, no more is God weary of shewing mercy. Nay, hee delights in it, *Micha 7. 8. who is a God like unto thee, taking away iniquities, delighting to shew mercy, &c.* Why so? *Because mercie pleaseth him.* That is, there is no worke that hee is so much pleased in, as in shewing mercy.

Micha 7. 8.

5.
His mercy is
infinite.

5. Consider thou, that art in such a case, consider that his mercy is as large as any other attribute. Every man thinks that this is no newes; what need you tell us that God is infinite in mercy? I say, this is a thing that thou dost not consider: if thou diddest, thou wouldst not sticke upon it as thou dost. If thou diddest beleeve that God were as mercifull as hee is, but we scant God according to our measure; we square Gods mercy according to our owne thoughts. Every man measures

measures *Gods* mercy, according to that which he can conceive. Hee thinkes with himselfe, if a man commit one sinne, it might bee forgiven, but when his sinnes exceed, when they grow out of measure sinfull, when they are sinnes so circumstantiated, as wee say, that they are out of measure sinnefull, here a man stands at a stay: What is the reason of this? Because we draw a scantling of *Gods* mercie, according to our owne conceits. Whereas, if wee considered that his mercy were as large as any other attribute, then we would consider that it hath no limits: and if it have no limits, then whatsoever thy sinnes are, it is all one.

6. Doeſt thou think that *C H R I S T* came from heaven, and tooke flesh, and suffered death, to forgive small sinnes? No, it was to forgive the greatest? the worke is large enough to match with the greatest sinnes. These, and such like reasons thou shouldest labour to bring to heart, that thou mayest beleeeve perfectly and thoroughly, and give not over till thou have done it. Let not thy faith trust in *Christ* by halves, but trust thoroughly. Thou shouldest come to this disjunction: If I be out of the Covenant, why doe I beleeeve at all? why doe I receive any comfort? If I be in the Covenant, why doe I not beleeeve perfectly? I say, give not over till thou have brought thy heart to a full assurance. Thus a man should doe that yet doubts whether his estate bee good, whether *C H R I S T* bee his, when he is his. For when a man is once in the Covenant, that

6.
Christ came to
pardon the
greatest sins.

Note.

Daily failings
breake not the
Covenant.

Psal. 41. 7.

Quest.
Answ.

that the match is made betweene him and thee, why dost thou doubt? If thou be in the Covenant once, doubt not then that a sinne or two, or daily failings shall breake the Covenant betweene God and thee, it is impossible. Thou must know that thou often breakest the Covenant; but except there be a quite turning back, except thou altogether forsake God, except thou leave God, and chuse thee a new Master, (this indeed breaketh the Covenant) otherwise, if it be but a failing, if it be but a sinne of infirmity, from day to day, when as yet thou keepest God in thy heart, thou cleavest fast to him, thou intendest to serve him, and not to forsake him and give him over; thinke not that those sinnes, although they be great, breake the Covenant. And therefore, *Psal. 41. 7.* said the people of God there: *Although these things be befallne us, yet have wee not forgotten thee, nor dealt falsely concerning thy Covenant.* Why; *we have not turned backe*; although we have failed, and done many things amisse, yet have we not dealt falsely concerning thy Covenant. That is, wee are not Hypocrites, our hearts are sincere.

How prove they that?

We have not turned backe from thee, our feet have not gone out of thy waies. That is, we have not quite given over, as many men doe that make their pleasure their God, when they make their profit their God, when they divorce themselves from God, then they breake the Covenant; but else it is not a breaking of the Covenant.

Know

Know therefore for thy comfort, when thou considerest this, summe them up together, and see now whether thou hast put thy seale to the truth of God, that hee is true; that is, whether thou beleeve the promise, whether thou take and receive CHRIST: for that is to put thy seale to the truth of GOD: when thou canst conclude that thou hast done that, then see if God hath put his seale to thee. There is a double seale.

One is, thou art sealed by the Spirit; that is, there is a secret witness of the Spirit, *the sealing of the Spirit to the day of Redemption*; the hidden Mannab, the secret witness that God gives to every mans heart, as a privy Seale that GOD sets on thee, *Grieve not the Spirit, by which ye are sealed to the day of Redemption*. Now there is another seale, which is more manifest than this; as in 2 Tim. 2. 19. *The foundation of GOD remaineth sure, and hath this seale, The Lord knoweth who are his, and let every one that calleth upon the Name of the Lord depart from iniquity*. That is, there is another seale that GOD sets upon you, whereby he enables you to depart from iniquity: This is a more open seale than the other. If thou finde that thou have put thy seale to God, to his promise, and thou findest againe that he hath sealed thee by the inward witness of his Spirit, and hath sealed thee likewise by the fruit of amendment of life, with enabling thee to depart from iniquity; now what shouldst thou doe then? Make no more question, take it for granted, that Christ belongs to thee, and thou to him; Trust perfectly

Seale double

1.
Secret.

Eph. 4.

2.
Open.
2 Tim. 2. 19.

2 Pet. 1. 13.

perfectly to the grace revealed through *Iesus Christ* : A place that I have often named, 2 Pet. 1. 13. Trust perfectly in the favour ; that is, in the free favour, in the free promise revealed through *Iesus Christ* ; that is, Doe not mince the matter, and say, it may bee *G o d* will forgive me, or it may be he will not ; but doe it perfectly, let nothing be wanting, doe it perfectly, that thy joy may be full ; if thou doe it by halves, if thou doe it but in part, thou shalt have but imperfect joy.

The use now that thou shouldst make of Faith, is to see thy joy may be full : if thou be not certainly perswaded, thou dost not use thy Faith as thou oughtest. When thou hast done this once, when thou hast settled upon this conclusion, to say certainly *Christ* is mine, my sinnes are forgiven ; now come to the priviledges, consider them, and goe thorow them all : (I have named them heretofore upon another occasion :) and labour to comfort thy selfe with them ; labour to have thy heart filled with joy ; at the least, get so much comfort as may overvalue any affliction in the *World*, that there may bee a greater weight in the other Ballance, that though great afflictions doe befall thee, yet thou art not drowned, thou art not swallowed up of affliction, that thy heart faints not ; but set thy faith a worke that thou maiest have so much joy, as that thou mayst goe thorow it. And againe, get so much joy, as at least may overtoppe any prosperity outward, any comfort that thou mayest take in thy friends, or in thy wealth, or in those things that

that thou findest thy heart too much to cleave unto; that thou settest them at too high a rate; set thy Faith on worke, that thy joy may be full, that thou mayest not prize those so much, but that thou mayest looke upon them as trifles, as matters of nothing in comparifon of the joy that is prepared for thee in heaven. Thus a man should use faith; that is, in any affliction, that hee doe not overgrieve; and that no outward comforts whatsoever befall him, take not up his joy too much.

Thus our faith should passe through all conditions, to use the World as if wee used it not: So, I say, set thy Faith on worke. This is the first worke that faith should doe, to comfort a mans heart.

The second use wee should make of Faith, should be to guide and direct our lives; that is, wee should use Faith to be as the Rudder to the Ship, to turne our courses the right way upon all occasions in our conversation: For that is the office of Faith, to guide a mans life. For as it is in a way, so it is in our life, there are many turnings, it is not only a strait way, but there are many turnings, and when a man comes to a place where there are two waies to turne to, that he knows not which way to go, now Faith comes and teacheth thee what thou shouldest doe. That is, there are many difficult cases, wherein a man knowes not what to do, he is amazed at them; It may be *God* will lead thee through the way of the *Philistims*, through great persecutions, and troubles, which thou must wrestle with: Now set thy faith on

T

worke

2. Use of faith,
to guide and
order our
lives.

Simile.

The use of
faith in the se-
verall turn-
ings of our
life.

worke, *fight the good fight of faith*; that is, thou must now overcome, thou must not balk the way of Religion, because of the troubles thou meetest withall, but passe thorow the troubles; that thou mayest keepe thy way.

Againe, it may bee *God* will leade thee through pleasant waies, and not through the way of the *Philistims*. (as when the people came out of *Egypt*, the *Lord* led them not by the way of the *Philistims*.) If *God* give thee peace and prosperity, now set Faith on worke, that this peace and prosperity that thou hast; that it soften not, that it loosen not the sinewes of thy minde, that it dissolve not thy strength: but keepe thy faith, and hold thy strength, that thou bee not drawne to sin against *God* by such a condition. In all the turnings of a mans life; to bee kept straight, a man must set his faith on worke. It may bee *God* will give thee peace for a time, take heed thou sit not downe now, and forget thy journey. As thou must not turne to the left hand, so thou must not turne to the right hand, but, passe through all, that thou mayest approve thy selfe the servant of *Christ* in straits, in necessity, in tribulation, by the Armour of righteousness on the right hand and on the left; through honour and dishonour, by ill report and good report: That is, set faith on worke, in all the variety of conditions, to keepe thee in the right way, that thou turne not out of it. It is faith that must doe it: For example, put the case thou comest to *Hesters* condition; there was a turning of her minde, shee had

Instances.

Hester.

had peace before, but when it comes to that, that shee must venture her life for the Church, here shee had use of faith. And so for *Abraham*, *God* bade him offer his sonne, hee was at rest a great while before, but now *God* tryes him what he will doe; here is a turning of his life, here was an exigent, here was use of his faith, hee did it, faith turned him this way; Another man would have turned another way, that hath not faith. So when *God* calls *Moses*, hee was quiet before in *Pharaohs* Court: now hee must goe to suffer affliction with the people of *God*, then what must he doe in such a case? The Text saith, hee did it by faith; by faith hee forsooke the glory of *Pharaohs* Court, and chose rather to suffer afflictions with the people of *God*, than to enjoy the pleasure of sin for a season. There be many hundreds of such cases that befall continually. I say, thou shouldst use thy faith now, that it should leade thee in the right way, in all these difficult cases: for this is the use of faith. See now another man that hath not faith, take a false-hearted man, and say what you will to him when any such exigent comes, you shal never draw him from his wealth, from his friends, from his worldly credit, because he makes that his maine, his heart secretly trusts in that, hee thinks, if that be gone, he is undone; that is his god, therefore you shall never draw from that, for hee wants faith to make *God* his God. Come to another man, let him come into such an exigent, and you shall not pull him from *God*, hee is his trust, hee is his hope, and

*Abraham.**Moses.*

Instances of
faith guiding
a man in diffi-
cult cases.

1. Instance:
Ioh. 12. 12.

In confessing
of *Christ*.

2. Instance.

Praise with
men.

if he loseth Gods favour, hee loseth life and all, and therefore that is the difference in all the passages of things in their conversation. This then is the second use we should make of faith, to guide and direct us in our lives. But because this is generall, it may be it will not be enough: I will come a little to Instances.

Suppose a man come to such a turning as those in *Iohn 12. 12.* *Many of the chiefe Rulers beleeved in him, but they durst not confesse him, lest they should be cast out of the Synagogue.* Put the case that thou be in such a case, as that thou art brought now to such a tryall: Now, if thy faith be such a faith as they had, that is a signe that thou wantest faith indeed. Take two men, the one will bee content to be cast out, hee will confesse *Christ*, come what will of it. Another man, when it comes to such a competition, that either he must be cast out of the Synagogue, or deny *Christ*, he will rather leave that than the other, hee will rather part with *Christ*, hee will rather forsake him, and the confession of him, than endure such trouble.

So againe, come to a matter of praise of men, to a matter of credit, when a man sees that this is his condition in the place he lives in, and considers, if I serve God indeed, if I goe through in my profession, I see I must bee contemned, I must be despised, I must be trampled upon; I see, I must be hated of all men, as our Saviour *Christ* saith, (for to be hated of some men, a man might beare it well enough) but to have all mans hands

hands against him, to bee excluded of all good company; (as they say) such a thing a man shall have much adoe. to beare, to lose all his worldly credit, all his friends; but when it comes to such a case, one man is willing to beare these, because he trusts in *God*: *I know whom I have trusted*, saith *Paul*: Therefore hee was willing to undergoe all shame, to endure imprisonment, to doe any thing: another man doth not trust in *God*, and therefore he will not endure; hee will leave Religion, hee will not doe the things that may breed this trouble, hee will mince the matter, hee will leave that, that hee may secure himselfe, and keepe his credit, that hee hath amongst men.

So againe, come to matter of commodity: Let matters of profit, or advantage in the World for a mans estate be offered, see the different condition now of a man that hath faith, and of a man that wants faith. See *Saul*, when hee saw the fat Cattell, he tooke them, his faith was nothing but a notion: If he had beleevd in *God*, he would not have thought that the fat Cattell would have made him more happy, but because hee saw them, and thought they would bee advantage to him, he saw them, present, that was the thing he felt, hee beleevd not the other, therefore he did that.

And so for *Balaam*; when the case comes, that either hee must curse the people, or else forsake the wages of unrighteousnesse, surely he will have respect to the wages of vnrighteousnesse: that

3. Instance:
In case of profit.

Saul.

Balaam.

He that wants
faith highly
values out-
ward things.

The nature of
good men
takes content
in outward
things as well
as others.

is, though *Balaam* made a faire shew, he would doe any thing rather than to goe against *Gods* Commandements, and yet he had an eye to the other all the while, and *God* saw that hee secretly looked to himselfe. So it may bee, thou makest profession, thou makest a faire shew, thou wilt doe much. Remember this, it may be, it is but a high flying: The Eagle, though she fly high, yet shee hath an eye to the prey below all the while: So many men, although they doe much, yet they have a secret eye to the prey, that is, they want faith, and therefore they regard these things too much. And when the time comes, that they must stoope to it, the time of triall, when a man wants faith to magnifie other things, he overvalueth those things, having nothing better to trust unto. In such a case, *Iudas* his thirty pence was a great matter: *Gebezi's* change of rayment, and *Achans* wedge of Gold. I need name no more examples. But take a man that hath faith, and this is no difficulty to him, hee will not onely let goe that wealth which hee hath inordinately gotten, as *Zachens*, but hee will suffer the spoyling of his goods with joy, because he beleeves *God*, that hee hath in heaven a more induring substance. There is no Christian, no good man, but hee would bee content to gaine as well as thou, what is the reason he takes it not? He beleeves that by forsaking that he shall have a more induring substance in Heaven. There is no man would forsake any thing but for the better, and that is the reason we beleeve and thou doest not.

And

And so come to matter of safety and danger, and there you shall see what difference faith makes betweene men, how it turnes their course, when they come to such an exigent. See it in *Saul*, you know, he was commanded not to offer Sacrifice till *Samuel* came, *God* did put him, to the tryall, the *Philistims* were upon him, the day of Battell drew neere, hee saw the people shrink away, *Saul* was put to it now, whether hee would trust *God* for his safety or no: If *Saul* had had faith now, and had thought with himselfe, If I keepe the Commandement, is not *God* able to helpe mee, what though the people shrink away; cannot *God* doe as much with a few as with many? If hee had beleevd, hee would have done otherwise: But hee did not beleeve, and therefore you see which way hee turned.

4. Instance.
In case of safety
and danger.

Saul.

The like wee see in *Ioram*, *Ier.* 42. This was his case, he was the Captaine of those that were left behinde in Captivity; if hee had stayed in *Ierusalem*, hee had had nothing to defend him, there was poverty and want of all things; if hee went downe into *Egypt*, that was a safe Country as farre as any one could see, it lay farre from all danger of Warre, there was plenty of all things and hee was a strong King, able to defend him, There comes Commandement from *God*, that hee should keepe himselfe still in *Ierusalem*, and should not goe downe into *Egypt*: It is a place worth the reading, *Ier.* 42. & 43. *Ioram*, in this case, beleevd not that *God* would keepe him

Ioram.
Ier. 42.

Ier. 42. & 43.

safe where hee saw no meanes of safety. Therefore, in that turning, you see what choice hee made, which was his utter undoing ; he went downe into *Egypt*, and there the Sword and the Famine followed him, that *God* might make him know, that it was not any outward condition that could keepe him safe, and that hee was able to keepe him safe in another place, where there seemed to be more danger.

On the other side, take those that trust in *God*, in any such case, when they are brought to any such difficulty, they are willing to venture to put themselves upon *God*, to goe any whither, as *Luther* went to *wormes*, they care not for any danger before them.

Luther.

Object.

But some will say, it is true, if I had a Prophet sent to me, to tell me in such a case that I should be safe, I should trust on him.

Ans.

In a good
cause *God*
hath promised
good successe

Certainely, if thou hast not, yet if the cause be good, if it be a thing that *God* sets thee a work on, if thou goe by a right rule, know, that in this case thou hast as true a promise of safety, that *God* will deale well with thee, as if thou haddest a Prophet sent immediarly from *God*.

Melancton

Therefore I say to thee in such a case as *Luther* said to *Melancton* ; which was a good reason which *Melancton* began to faint : *Luther* being a farre off ; wrote a Letter unto him, and tels him, saith he, if the Cause be not *Gods*, why do not we give over ? why doe we not shrink ? why doe we doe any thing ? And if it be *Gods* Cause, why do we shrink ? why go we not thorow ? He needed no
more

more but to know that it was *Gods* Cause : and after that, see how hee exposed himselfe from time to time : and as no man was bolder than he, so no man had more comfort. It is with us in this case as it was with *Jeremiah*, *Ier. 26.* *G o d* bids him go and speake his Word to the people, all his words, and tels him that the people would be ready to put him to death ; and so they were, they said he should die, but yet he obeyed *G o d*, because the *Lord* sent him ; and see what was the issue of it, *G o d* turned the matter, and saved him. This is faith, when a man comes in that case to set his faith aworke, that it may set him the right way that he is to goe in, which way he is to turne.

Ier. 26.

And so, put the case that *G o d* brings thee to such a case, that thou art in danger of prison, in danger of death, in danger of the greatest crosse, of the greatest persecution and trouble, now one man consults with flesh, the other consults with the spirit, he sets faith aworke to worke his worke for him : you see what *Stephen* did in such a case, and the reason of it, *Acts 6.* He was a man full of faith, and therefore hee feared not what they could doe to him. See what did *Paul* did in such a case, you see what danger he was exposed unto, but hee consulted not with flesh and blood, but what did hee ? Hee set faith on worke, that it might guide him in all the way that hee went, in all the turnings of his life.

5. Instance.
In great feares

Acts 6.

And so, on the other side, for pleasure, there are two men that have pleasures propounded, the holiest

6. Instance.
In pleasures.

Quest.

holiest man hath the same nature that others have, they would take the same delight that others doe, as farre as they are naturall.

Ans.

Why holy men
forsake the
pleasures of
sinne.

What is the reason then they doe not? why doe such men turne from all sinfull delights, and run another course?

It is nothing but faith that enableth them to doe it. By faith *Moses* left *Pharaohs* Court, and the pleasures of sinne for a season, and chose adversity with the people of *God*: that is, as if hee should say, If you would know why *Moses* did this, it was faith that enabled him: that is, hee beleaved, that if he had enjoyed those pleasures of sinne, he should have beene a loser by them, he should have fared the worse for them. Again, he beleaved, that by his suffering adversity with the people of *God*, he should gaine; it was only faith that made him doe this. If thou haddest faith, thou wouldst forsake thy pleasures, and live a more strict life, as the Saints doe. So that still you must keepe that conclusion, that you must set faith aworke in all the turnings and passages of your life, for that is it that guides you in the right way.

7. Instance:
In case of pro-
vision for po-
sterity.

Again, Take two men that have both children to provide for, they have posterity to care for; the one man he reasons thus with himselfe; If I leave them not as good a stocke as I would; yet I shall leave them *Gods* blessing, which is able to make them prosper; and though I should leave them abundance, yet all that without *Gods* blessing, will not bee able to doe it. Therefore
such

such a man will bee indifferent for matter of estate, hee will leave a conveniencie for them, if he can, but he takes no great care, hee had rather lay up faithfull prayers in heaven, hee had rather see them *brought up in the feare of God*; for hee trusts G o d, and he thinks that his blessing can doe it, without meanes; and hee knowes that great meanes, without Gods blessing, cannot doe it. But when another man is in this case, hee lookes to that which is represented to his eyes: and therefore he will not have done till hee have provided such a portion for such a childe, till he have built him houses, till hee have made them firme on every side, till hee have added house to house; this is out of want of faith, hee beleeves not: hence it is that these two runne a different course.

So againe; one man lookes to his businesse, he will not spend time to examine his heart, hee will not spend time in prayer from day to day; he saith, my businesse will goe at six and sevens, my businesse will not be done: when as another man, that hath chosen *Maries* portion, is content to lose somewhat, he is content that many things should go amisse, he is content to lose somewhat of his estate, he is content to let his businesse lye undone, or not to be so well done, because hee thinks, to be busie in good works, in prayer, and to have the favour of G o d is greater advantage, he thinks he hath chosen the better part. Now it is faith that workes this difference. What should I doe? Why should I name any more Instances?

8. Instance.
Employment.

stances? You may name more to your selves, as you have faith, so it will guide you, it will turne you this way and that way in the turnings and passages of your life.

Quest.

But now, because I am farre in the point, (and I see the time runnes fast away) before I leave, I would not onely shew you what faith is able to doe, but I would worke you to this a little.

Ans.

1 Tim. 4. 10.

You will say then, What is it to trust in God? For that is the reason of all the difference, you see: Therefore, saith *Paul*, 1 Tim. 4. 10. *wee labour, and suffer rebuke*, what is the reason? If you would know the cause, why we lead such a life, why we runne another course than others, why wee live a painefull life in labour from day to day: but if a man had good wages, he might well do that we labour and suffer, and are rebuked, and have nothing but persecution for our paines; but, saith he, we doe it *because we trust in the living God*: therefore we labour, and suffer, and are rebuked, because we trust in the living God. I say, doe this, and thou shalt be able to do the same that *Moses* did, thou shalt be able to doe the same that *Paul* did, the same that all the Saints have done. If I could but perswade you now to trust in God, to set your faith a work thus far. There is no man that heares me this day, that is in any other course than in the waies of Religion and godlinesse, but hee would turne his course: and therefore I will labor in this a little.

Quest.

You will aske me then what it is to trust God?

I will shew you a little what it is, because every man is ready to say, trust in GOD, but I am not able to doe this that you say, when I come to such a hard turning. Deceive not thy selfe, this is to trust in *God*, namely, to be unbottomed of thy selfe, and of every creature, and so to leane upon *God*, that, if hee faile thee, thou sinkest. There is many a man, that hee pretends hee trusts in *God*: but hee so trusts *God*, that withall he will provide for himselfe: such a man saith, *GOD*s blessing is a good addition, but to have that for all, he will not, hee will be sure hee will bee strong; hee will make his Mountaine strong about him, and he will have the blessings of *God* too: for faith in the promises, hee makes them good notions; but for things to trust to, to rest on, it is a thing hee will not be perswaded to. Now this is not to trust in *God*. But this is to trust in him, when thou doest so cast thy selfe on him, that, if he should faile thee thou wert undone by it.

To exemplifie it to you: There was an action that *Alexander* the Great did, (I use it onely to expresse what I meane by trusting in *GOD* :) When hee was sicke, there comes a friend that was alwaies close with him, that was a Physician, and hee prepared him a Potion; but before the same came to him, there was a Letter delivered to him, to signifie to him, that that very Potion was poyson: when his friend came with his Potion in his hand, he takes the Letter that was sent to give him notice of the Treason, and drinks off

Answe.

To trust in
God, what.

Example of
trust, in *Alexander*.

off the Cup with one hand, and reaches the Letter with the other, so hee dranke off the Cup before he shewed the Letter. Here *Alexander* trusted him; if he had failed him, he had lost his life; he did not first shew the Letter, and then heare his excuse for himselfe, but hee shewed that hee trusted him. In such a case, if thou bee able to trust *God*, if thou canst put thy selfe upon him, if he faile thee, thou art undone, in such a case; this is to trust in *God*.

To use another expression, that you may know what it is.

There was a King of this Land, that sent his servant, a Generall of his Army, to spare a City: he had command under the Broad Scale, from the Councell, and from the Kings owne hand, to doe it: and to disobey this Warrant was death: But withall the King sent him a secret message that hee should destroy the City, and to trust him to save his life. The Party did so: The Broad-Scale and Commission was to spare the City, to forbear it; The secret charge was to destroy it: This hee did, and trusted the King for his life, if hee had failed him, he had been destroyed. These similitudes shew what it is to trust in *God*: If thou bee brought to such an exigent, if thou wilt trust *God* in such a case, as wherein if he faile thee, thou art undone; This is to trust *God*, not to seeke his blessing so as to make that an addition, but to put all upon him. Therefore, that you may know that this is to trust in *God*, know, that except thou doe it thus,

God

G O D is not ready to answer thee. Therefore commonly, he puts not forth his strength to deliver men, or to bestow upon them any great blessing, but when he hath brought men to such an exigent. And because men will not trust in him commonly, while other props are taken away, (For we should trust in G O D in the midst of prosperity and happinesse, but because men will doe it till then,) hee strips them of all, that they may doe it ; hee brings a man to such a case, that hee shall have nothing else to trust unto.

Why God delivers deliverance till extremity.

What is the reason that *Paul* saith, *2 Cor. 1. 10.* *We received the sentence of death, that we might learne not to trust in our selves, but in G O D that raised the dead ?*

Quest.
2 Cor. 1. 10.
opened.

G O D meant to deliver him, when he saith, *he received the sentence of death ;* that is, there was no helpe in the World, that hee could see, in himselfe, or in any other creature ; Now he was brought to trust in him, and then G O D answered him in his trust: so you shall finde, *Zeph. 3. 12.* *I will leave among you men that are humble and poore people, and they shall trust in the Name of the Lord.*

Ans.

Zeph. 3. 12.

Why did not these trust in the L O R D while they were rich.

Quest.

Our nature is so backward, and so exceeding deceitfull, that we cannot till other helpes are gone. *I will leave among you a sort of poore people, and they shall trust in my Name.* (As if hee should say) When men are brought to that, that

Ans.
We trust not in God till other helps faile.

1 Tim. 1. 5.

2 Chro. 14. 11.

Instances of
Gods deferring
to helpe.*Abraham.*

that all other things are taken away, and till then they will not trust in him. Indeed till then it is not trusting. And therefore in 1 Tim. 1. 5. *She that is a widdow is left alone, and trusts in God.* Till shee bee left alone, till the other props bee taken away, a man cannot trust in God. Hence it is; that commonly when men are brought to the lowest, they are neereſt to God, they have beſt acceſſe unto him; becauſe when they are brought to ſuch an exigent, then a man will pray beſt; and when he prayes beſt, then hee ſpeedes beſt, then faith is ſet on worke, and it workes beſt when it is alone, when it is ſtripped of all other helpeſ. And therefore you ſhall finde in the Booke of God, when men were loweſt, they had neereſt acceſſe to God. *Aſa*, when hee was come againſt with many thouſands, hee truſted upon God, though hee went againſt them with halfe the number, and God delivered him, becauſe he prayed and ſought to God, and ſaw that hee was not able to doe any thing, hee truſted in God. Another time, when *Aſa* had forgotten God, when he was ſtrong, when he thought himſelfe more able, when he was to deale with one that had a weaker Armie a great deale, the King of *Iſrael*, hee was overthrowne, and ſhut up that hee could not ſtirre, becauſe hee ſent to the King of *Aram* for helpe. It is Gods manner to deferre ſending of helpe till a man bee brought to the Mount, as he did with *Abraham*; hee might have done it before; but, you know how hee did with *Abraham*, hee brought him to the

the last cast. And *David*, hee was brought to the very point of perishing by the hands of *Saul*, before hee delivered him. And so hee did with *Jacob*, *Esau* comes against him with foure hundred men, (with a full resolution to destroy him) before he would deliver him. It is *G o d s* manner to doe thus. And so he did with *Iob*, and other servants of his; his fashion is to doe so : to bring men unto the very brow of the hill, till their feet be ready to slip, when they are even going, and then hee delights to appeare and deliver them. Therefore, in such cases, trust *God*, put all upon *God*, that is, when *G o d*, in any turning of thy life, brings thee to such an exigent, that thou seest all at the point to be lost, that thou art at the point to bee utterly undone, learne to trust in *G o d* in good earnest, and that shall guide thee, and turne thee the right way, when thy flesh is ready to goe another way.

David.

Iob.

What was the reason that *C H R I S T*, when hee was on earth, would doe nothing except they beleaved in him?

Quest.

When thou hast any thing to doe, if thou beleaved in *God*, that will make him ready to helpe thee, because then it is an acknowledging, and an attributing to his power. If he should doe it in another case, hee should lose his labour, hee should lose his glory, men would not bee built up in him by that which hee did. Therefore make use of faith, set faith on worke as I said. I should come to this now, to move you to trust in *G o d* in all cases. If I could perswade

Answ.
Why *God* is ready to helpe if we beleave.

Psal. 37.

Our trusting
in God inga-
geth him to
helpe us.

this, men would turne the courses of their lives, and would trust in him: for know, if thou trust in God, hee never failes any that trusts in him, as David saith in *psal. 37. I neuer saw the righteous forsaken, &c.* As if hee should say, Aske all his servants, aske all men that ever have knowne him, all the men that have lived with him, that have finished their course with him, aske a servant of God, when hee comes to dye, how God hath dealt with him, whether he hath sayled him al his life; I am perswaded that there is not a servant of God, but will say that he never failed him; and if hee were to leave an exhortation behinde him, he would exhort others, from experience of his trust; It cannot bee that God should sayle thee, if thou rest upon him. Thinkest thou that God can faile thee, when hee saith himselfe so often, hee will never faile thee, nor those that trust in him? Will a man faile one that trusts in him? We use to say, Oh I will not faile him, for hee trusts in mee; and doest thou thinke that God will faile thee in such a case? If God should faile men in such cases, there is no man that would seeke him. But that men should bee encouraged to serve him, he hath promised, not only, not to faile thee, but hee is abundant in truth, hee will be better than his word, he doth what he saith, and more too: If thou wouldest trust upon him in such a case, thou shouldest finde that hee will answer thee.

Object.

But thou wilt say, I see not how hee will doe it, the case is such a hard and difficult case.

Thou

Thou must know that there are strange passages in Gods providence, hee is able to bring things to passe, though thou know not how it should bee. See his providence 2 Kings 8. The Woman there, the *Shunamite*, shee beleaved the word that the Prophet had said; that there should bee seven yeares Famine, shee left her Land and Countrey, this was an act of Faith, that made her doe this; See how this Woman beleaved now: she followed the direction of the Prophet, she did that which God appointed her to doe: see how God brought it to passe, that the servant of *Elisba*, *Gehezi*, should bee there with the King, and that hee should be telling the King of *Israel* of the great acts of *Elisba*; That there should be such a concurrence of all things, that she should come just at that time; and no other, when the man of God was there, yea, when he was telling of that very story, that then shee should come in, and so shee got her Land; or else it is likely that the Woman, having lived away so many yeares, it is likely she had had a hard suit of it; but Gods providence brought these things together.

So againe, looke on *Mordecai*; It is a strange case: It was concluded, that he and all the Iewes should be slaine: The Decree was gone out, there was nothing in the World, for ought hee saw, that could hinder it; the very night before *Hester* was to come to the King to make her request; if it had beene but a night longer, perhaps it had failed: but that there might be a concurrence of

Answe.
God can
helpe in diffi-
cult cases.

2 Kings 8.
Shunamite.

Mordecai.

Hester 6.

all this, it is said in *Hester 6.* *The King hee could not sleepe that night*, and when he could not sleep, he might have called for another Booke than the Booke of the Chronicles; and when hee had the Booke brought, he might have fallen upon another place, and not upon that where *Mordecai's* act was recorded, but that there should be a concurrence of all this in that very time. Is not *God* the same *God*? why should not wee bee ready to trust in him still? Doe wee not see the same daily? If his workes were recorded and observed in our remembrance, certainly we should trust in *God*.

Object.

But, you will object, the *Lord* doth every thing by means, he doth not worke Wonders, he works not Miracles now adayes: And, when I see no meanes, I hope you will not have mee to expect Miracles at *Gods* hands, to tempt him.

Ans. I.
Concerning
use of meanes.
Esay 7.

You must remember *Ahaz* his case, when *God* came to *Ahaz*, and told him by the Prophet *E. say*; *Esay chap. 7.* *That Aram and Remaliah's sonne, those two smoking Fire-brands, should not have their wils, should be disappointed, that hee would fight for him against them: Saith the Prophet to him, Aske a signe of the Lord in the Heaven above, or in the Deepe below. No, saith he, Ahaz will not tempt God. What is the meaning of that? That is, I will provide for my selfe, I will not trust to his Word, I will looke unto my selfe, I will provide an Armie, I will not tempt God; That is, I will not goe about it without meanes, I wil look about me; And for such a signe as resting*

Note.

ing on that promise, If I should doe this, I should tempt G o d.

See heere is a faire excuse : Take heed of such excuses, say not, I shall tempt God, and know, that though their bee not Miracles, yet God hee workes wonders now adayes, as well as then, his hand is not shortned ; now hee is the same G o d he is as powerfull as he was. It is true now as it was in *Dauids* time, that wonderfull are thy works. And *Christ* now in the time of the Gospell, his Name is wonderfull. In *Isay 9. The government is upon his shoulders, and his Name shalbe called wonderfull*; in the government of his Church he doth wonderfull things; that is, when a thing seems to be never so strong and wel built, when the strength of the Enemie seems to be never so great and invincible, he is wonderfull to disappoint them.

Againe, when the strength of the Church seemes to be little, he can make that effectuall to doe great matters; it shall doe wonders: and therefore I say, G o d is able to doe wonderfull things now.

Now those very things which seeme wonders to men, are not Miracles, though they may bee great workes:

That Wonder that *Elisha* said, that the next day things should be so cheape, you see, that was reckoned so great a matter, yet it was done after an ordinary manner: There was but a false feare scattered in the Armie and it was done. Therefore hee that wrought wonders then, hee can doe the same now.

Though God worke not miracles now, yet he works wonders.

Isai. 9. 7.

Wonders wrought after an ordinary manner.

That deliverance which the Iewes had, it was a thing that may be done now.

So those wonders, those great acts which *God* did when men trusted in him, they are things which he doth daily now.

Therefore to answer punctually, because men doe deceive themselves in that, when we exhort them to trust in *God*, they say still, wee must use the meanes, I will give a threefold answer to it.

It is true that *God* useth meanes, but they are means of his owne providing, and not the means, many times, that thou pitchest upon. For thus far it is true, *God* doth it not but by meanes ; that is, he doth things by second causes, he doth them not by an immediate hand of his owne, though he be able to doe it : But now what those causes are, thou knowest not. Therefore this set downe, that *God* doth it by meanes of his owne, and not by those meanes thou seeest. It may bee thou pitchest upon some particular meanes, and thinkest surely it must be done by this: and because thou seeest no other, thou thinkest, if that fayle, all is spoyled : But it is not so ; *God* will not doe it by these, nay, *God* is so farre from doing it by them, that his usuall course is, when men have pitched upon particular meanes, and thinke surely the businesse must be brought to passe by this, or else all will faile ; *God* many times useth not that, but a meanes which thou never thoughtest of.

In such a case, it fares with us as it did with *Naaman* the *Assyrian*, when he comes to the Prophet of *God*, he thought before-hand, that the

Ans. 2.
Consisting of
3 parts.

I.
We must use
Gods meanes.

We must not
pitch upon
particular
meanes.

Naaman.

Pro-

Prophet would have spoken some words, and have healed him, but he bids him goe and wash, which was a thing that he never thought of: So thou many times thinkest of these meanes, thou pre-conceivest things in thine owne heart, thou thinkest thou art right, thou thinkest it must needs bee done this way, thou seest no other meanes; but, it may be, *God* will not doe it this way, but hee will doe it away that thou thinkest not of.

So *Ioseph*, when he was in favour with *Pharaoh* his Steward, one would thinke, that this should have beene the meanes of *Iosephs* advancement, and of bringing to passe that promise; but this was not the meanes that *God* used:

Ioseph.

Againe, when that *Pharaoh* his chiefe Butler was delivered, one would thinke that that should have beene the meanes to have wrought his exaltation; but yet these were not, there fell a meanes that *Ioseph* thought not on; and so *God* doth daily.

Many times, the thing that we most trust unto, and put most confidence in, doth faile and deceive us, *God* dasheth in pieces such meanes, and useth other meanes to helpe, that never came into our hearts to thinke of. Doe wee not see it oftentimes?

Againe, that meanes which we thinke will not doe, oftentimes doth it. Therefore say not, I trust in *God*, that hee will doe it by meanes; for *God* delighteth to doe it by meanes.

Men are ready to say, Oh, if I had such a Physician,

sician, or if I had such ayre, or such meanes, I should doe well enough: How dost thou know that? It may be *God* will not use that.

So, those that are in distresse; Oh, if I had such a man to comfort me? Why thou knowest not whether that be the meanes that *God* will use or no. Therefore say not, because I see not means, therefore I will not trust in *God*. I say, *God* will doe it by meanes, but hee useth meanes of his owne providing, and not of thy seeking. This is the first answer to it.

2.
Gods blessing
maketh the
meanes effe-
ctuall.

The second answer: If thou say, that *God*, doth it by meanes; yet remember, that it is his blessing or his curse, which makes those meanes on which thou art fixed, effectuall or ineffectuall. The greatest meanes, the fairest, the most specious, and most probable to bring things to passe; remember, that if *God* doe but say to that means, prosper not, (for that is the curse, when hee bids a thing wither) thou shalt not doe it.

Againe, if it bee weaker, if *God* say to such a thing, goe and doe this businesse, it shall be able to bring it to passe: this is his blessing and his curse; you should learne to have these words, not onely in your mouthes, but to know the meaning of them; and not onely so, but to come to the practice; to say with your selves, when things are faire and probable, Except *God* bid this doe it, it shall not be effectuall, if hee curse it, it shall wither.

3.
God giveth
his blessing
to our meanes
but our up-
rightness.

Thirdly, remember this, That his blessing is dispensed, not according to thy meanes, but according

according to the uprightnesse of thy heart, according to thy workes. One would thinke, when he hath riches, then hee should bring it to passe: but, saith the Prophet, *Psal. 62. Riches belong to the Lord, they come neither from the North nor from the South: And, when riches increase, set not your heart upon them:* Saith hee, it is not riches that makes men happy; for that Objection will come in;

Psal. 61.

If I had riches, I should bee able to doe this or that, they are the meanes to make a man happy, though happinesse consists not in them.

Object.

No, (saith he) *when riches increase, set not your heart upon them.* (As if he should say) If wealth would doe you good, I would give you leave to set your hearts upon it: but it is not in wealth or riches to make a man poore or rich, but that comes of the Lord. But now comes in the Objection:

Answ.
Riches make
not happy.

Yea, but God doth it by meanes, the Lord doth it by riches.

Object.

No, God rewards men according to their workes, not according to their wealth. So that, when thou trustest to the meanes, know that God doth bless thee according to thy workes, not according to the outward condition thou art in. Thus wee should learne to doe, when wee say God doth things by meanes, when a man sees the fairest meanes, yet, if thou finde that thou hast not prayed, thou hast not sought to God, thou hast no secret assurance of his blessing, thinke not that such a businesse will be done.

Answ.
God rewards
not according
to wealth but
workes.

Againe,

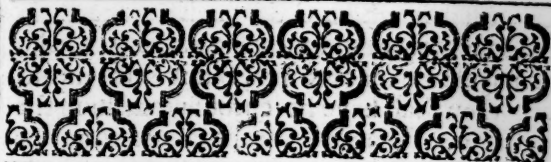
Psal. 31.

Our times in
Gods hands.

Againe, when the meanes are low, meane, and weake, yet, if thou have fought him earnestly, if thou hast had a secret assurance of him, that he will bee with thee, let not thy heart bee discouraged; doe in this case, as *David* did, *Psal. 31.* (saith he) *I heard the speaking against of great men, they sate and conspired against me, but I trusted in thee, I said, my times are in thy hands.* (Marke) When *David* saw the greatest meanes used against him as might bee, They were great men set against him, and many of them, thay joyned together, they tooke counsell against him, hee was not discouraged, but saith, *My times are in thy hands.* If my times were in their hands, they might make me miserable, I had reason to be discouraged at that; but my times are in thy hands: See if thou canst say this on both sides. When great men joyne for thy wealth, say not now, I shall be made a great man in the World; but say, My time is in *Gods* hand, is not in their power to doe it.

Againe, when great men seeke and consult against thee, say not now, I shall bee miserable, but consider thy times are in *Gods* hands, it is not in their hands to do it.

FINIS.



OF
EFFECTVALL
FAITH.

The sixth Sermon.

I THESS. I. 3.

Remembring your effectvall Faith, &c.



We have already answered one
Objection, that *God* workes by
meanes ; we shewed after what
manner : Well, if this bee so,
(before wee leave the point)
take heed you deceive not your
selves ; you commonly say, *God* workes things
by meanes : the saying is true, if thy heart bee
not false : for it is true, hee workes things by
meanes ; but if such meanes come in competi-
on, (as *God* hath not appointed, that which is
unlawfull for thee to doe) if it come in competi-
tion

use.

Causon in v-
sing meanes.

Ier. 10.

How to know
that we trust
God in the use
of meanes.

Ier. 17.

1. Tim. 1. 6.

tion with that which G o d hath set apart, in such a case thou must let such meanes goe, else thou mayest use that meanes, but it is the means alone, thou shalt have no encouragement in the use of them. If thou hast meanes, encourage not thy selfe so much because of them, but because thou hast God for thy friend; *Let not the rich man rejoyce in his riches, nor the strong man glory in his strength, or the wise man joy in his wisdom, Ier. 10. but let him that glorieth and rejoyceth, rejoyce in the Lord.* If they could doe a man good, wee might rejoyce in them: The Lord requires nothing but that which is reasonable, I dare bee bold to declare it, that if the confidence in the strength of a man were able to doe him good, he might rejoyce in it. Therefore wee see in that place, hee saith, it comes of the Lord. As if he should say, Wee see by experience, when G o d will use them as instruments, it is otherwise, then they doe that which of themselves they cannot; they doe it no farther than G o d blesteth them, for else they hurt, and doe no good to a man. Take heed therefore thy heart bee not false, and deceive not thy selfe, that thou mingle by-respects in the businesse; but use the meanes, and depend and trust in G o d for the bringing it to passe; which thou shalt know by this, if thou draw neere to God; for that is a tryall, *Ier. 17. Cursed is he that maketh flesh his arme: this drawes the heart from G o d; you shall finde that noted in 1 Tim. 1. 6. The widdow that trusts in God prayeth day and night.* Therefore when thou hast the best

best meanes, if thou bee not slacke in prayer, it argues thy trust in *God*; when thou goest to *God*, and strivest with him by prayer, and seekest not to the creature, to say thy wealth, or riches, or the like, shall helpe thee. So much for the answer to the first Objection.

Another thing that we are ready to object, is, But what if such a thing should come to passe? what if the evill that I feare should fall upon me? what if the businesse I goe about proceed not, which is of that moment, I am undone, if it bee not done?

Herein the heart of a man must be quiet.

First, it may bee thou art too hasty in this kinde; many times thou thinkest in such cases, that thou art without helpe and without hope, when it is not so: Know therefore, that a man may be under water and rise againe, he may sinke twice or thrice before hee bee drowned; thou mayest receive many foyles, many blowes, and yet not lose the victory. The best Saints have beene under the cloud for a great while, but they were not destroyed, they perished not: So was *Ioseph*, so was *David*, so were all. Therefore put the case that thou fall into the particular ill, that the evill which thou fearest, fall upon thee, *cast not away thy confidence*, *God* may helpe thee, hee may come betweene the cup and the lip, as often it is seene: It is his usuall manner to appeare in the Mount, and not before: It was a Proverbe in *Israel*, *The Lord will be seene in the Mount*; not so much because it was a common speech, but because

2. Object.
Concerning
evils feared.

Answer.

I.
We thinke the
evill worse
than it is.

cause it was commonly done, it was a thing that *God* used to doe. Therefore be not discouraged too soone, *God* may helpe thee, as low as thou art. Suppose this doth come to passe, as a mans heart will never bee at rest, till hee suppose that which hee would not bee content should bee so: and hence comes disquiet in a mans heart, if it doe come, hee hath not resolution to beare the perplexity. Therefore in such a case, if thou suppose it will be so, doe as *Hester* did; resolve, *If I perish, I perish*. The meaning is, if I perish, I shall not perish: when she saith, *If I perish, I perish*, shee meanes not such a matter as wee say in our common speech; but, if it will come to passe, let it come to passe: so *Hester*, *If I perish, I perish*: She knew it was a good worke that shee went about, and shee knew she should have a reward for it. It is not such a thing to lose the life, as men thinke it is: If wee looke upon it with the eye of faith, it is no such matter. And so the three Children, they care not what should become of them; They knew not whether *God* would deliver them, or no; but if he would not, they resolved to beare it, and so should we doe.

Object.

But, you will say, a man is not able to doe this.

Ans.

There may be good in that evill we suffer.

If thou diddest know the reason, it would move thee: Therefore labour to worke thy heart to consider, that all these worst things that befall thee, may bee good enough; and if thou have not learned before, learne now: Marke what *Paul* saith, *wee are afflicted, but not overcome, persecuted, but*

but not forsaken; cast downe, but wee perishe not; ever dying, but yet behold we live; sorry, and yet we rejoyce. That is, there is somewhat that sustaines vs in the worst dangers, somewhat that keeps us from sinking: And *Paul*, he is as good as his word; what he saith there, we see by his carriage; wee see in what a manner he went thorow all, all was nothing persecution was nothing, but what hee did in such a case, he had *God* stood actually by him, and said, Feare not *Paul*, I have much people there, when he sent him into *Macedonia*.

But thou sayest, thou hast nothing to beare it.

Consider, whatsoeuer thy case be; If the thing doe so fall out, thou shouldest be ready to say, this is not so desperate, but it may be helped; it is not so heavy but it may be borne; it is not so miserable a case, but it may be happy; and lastly, it is not so bad, but it may be good for me.

First, There is no case so desperate, but it may be helped: Put the case thy name, which is so tender a thing, which is like unto glasse, which if it be broke, cannot be made up againe; Suppose it be broken all in peeces in the World, *God* shall make it up. *Ioseph* his name could not be made up againe, and he cleared as innocent of all; but *God* cleared him. *David* now by his great sins, he brake his good name, so that now it was not an easie thing to heale *David*s name; yet *God* did it abundantly, and he died full of riches and honour: It was forgotten as a thing that had never beene; when he had gotten credit with *God*, hee got credit with men.

Object.
Answ.

2.
No case so desperate but there is helpe. Good name like glasse.

And

And so for poverty : It is not easie for a man to be rich, *riches have wings*. It is true, riches have wings to fly to a man, if *God* bid them come, as well as they have wings to flye from a man, if *God* bid them leave him.

Againe, what if such a man be thineemie ? There is no man that is such an enimie but *God* can soone make him a friend, as wee see in *Jacob* and *Esau*. Let the case be what it will : you know *Jobs* case, there was all extremitie of misery upon him, that, if a man should looke upon him, hee would thinke it impossible to helpe him, yet you see what *God* did.

Againe, I say, it is not so heavy but it may be borne: we see how *Paul* bore al his afflictions, (we see it in other instances, which before we reckoned up :) in 2 *Cor.* 11. See how he was stoned, how he was scourged, and imprisoned, the troubles that hee had within him : *the care of all the Churches was upon him*, and who was afflicted, and hee did not burne ? It was to him as a fire to a man, it scorched him, and yet you shall see, that hee bore them in such a manner, that if a man were to chuse *Pauls* comforts with his afflictions, he should make a good choice to take the one with the other. *Paul*, in the presence of *Nero*, is not daunted, who was a wicked Tyrant. So *David*, hee was in a miserable case at *Ziglag*, hee had lost his Wives, and all that he had, hee had no helpe, but a few (600.) men, and yet they would have stoned him too : this was nothing to him, when *God* had settled his spirit with comfort,

2.
It is not unsupportable.

2 *Co.* 11.

fort, he comforted himselfe in the Lord. So in any case, if God keepe a whole spirit in thee, it is no matter.

Take a Plaster that is sharpe, if you lay it to a sore place, it will smart and grieve it, but lay it to the whole flesh, it is nothing: So it is with afflictions, when thy soule is whole, it is like a whole shoulder; lay a heavy burthen upon a whole shoulder, and it goes away with it well enough: But if the soule and spirit be broken, it is not fit to beare a crosse. If God enable a man, it is another thing; then, disease is nothing, imprisonment is nothing, and disgrace is nothing; when God enables a man to beare it, it is nothing: therefore it is not so heavy but it may be borne.

Againe, it is not so miserable, but thou mayest be happy in it. Why? The reason is in Rom. 8. Because, whatsoever it be, it shall not separate us from the love of God in Christ: neither principalities, nor powers, nor things present, nor things to come, neither men, nor devils: In such a case, the Devil, with all his forces set against thee, shall not be able to make thee miserable, thou art a happy man notwithstanding, he shall not be able to hurt thee, God loves thee still, and loves thee tenderly, thou art deare to him at all times. Therefore whatsoever it is, it shall not separate thee from the love of God in Christ: and when he could name no more, he names in generall, saith he, neither men, nor diuels, nor any thing shall doe it.

Againe, it is not so bad, (I say) but it may be best

Similies.

A sound spirit
will beare any
affliction.

3.
A Christian
happy in affli-
ction.
Rom. 8,

God loves us
in affliction.

4.

Afflictions
may be good
for us.

Note.

best for thee, it may doe thee good : for our nature is so rebellious, and so set upon things of this world, that except *God* should take this course, to worke a wearinesse in the World, to mortifie our lusts, if *God* should not take such courses, our nature would be ready to rebell : therefore *God* dealeth so with men. Sometimes he afflicts thee with sicknesse, sharpe sicknesse, which is irkesome to thee ; but know, that if that disease were taken from thee, thou knowest not, what thy heart would doe. Some men be afflicted with enmity of others ; thou knowest not, if thou wert friends with all men, how thou shouldest be. Thou art afflicted in the world, in thy wife, in thy children, in thy neighbours, in thy name, in thy estate, and though thou thinke with thy selfe, If I were free from this, I should be happy, I should be humble, I should serve *God* the better ; I say unto thee, thou knowest not, what thou shouldest be : A mans minde doth not know what it would bee in another estate, onely he knowes the present. If thou hadst such and such circumstances, if thou haddest wealth, if thou hadst such crosses removed, if all things should goe well with thee, Oh then thou wouldest be happy : but thou knowest not what thou shouldest be. You know what the Prophet said to *Hazael* : (saith he) *Doeſt thou know what thou shalt be when thou art King of Aram ?* Thou knowest how thou art affected now, but thou knowest not how thou shalt bee then, when thou art a King, then thou wilt be answerable to thy state and

and condition. So much for the second Objection.

Thirdly, it will be objected; It is true, if *God* did heare my prayers, or if he did usually heare the prayers that the Saints make, that it were no more but seeke and have, we would trust in *God* in difficult cases: But I finde by experience, that I pray, and he doth not answer me: and it is not my experience onely, but it is the experience of others likewise; they pray, and *God* doth not heare their prayers; what should sustaine mee therefore now?

To this I answer; It is certaine that *God* alwayes heares thy prayers, there is no doubt to be made of that; he is a *God* hearing prayers, and hath made a promise, that when they come, hee will heare them: Be assured therefore that hee heares. But now to answer thee.

First, there are many cases wherein *God* heares not: as first, it may be thou askest amisse.

But thou wilt say, My heart is right; and therefore I hope I aske not amisse.

Yes, though thy heart be right, thou mayest aske amisse, out of mistake, out of want of judgement; thou must not thinke with thy selfe, because thy affection is strong to such a thing, therefore it is lawfull for thee, and meete for thee to have it. There are many things which a little child asketh, which are not meet for him; a wise father will not second his child in all that he affects and desires, thou must thinke that *God* will not doe it in these cases. And therefore

3. *Object.*
Concerning
Gods hearing
our prayers.

Ans.

Why *God*
heares not
sometimes.
Object.

Ans. 1.
When we aske
amisse.

Amian may
aske amisse
though his in-
tention bee
right.

2 Cor. 12.

learne in such a case when thou comdest to *God* for outward things, or for the measure of grace, or for the present use of grace (as you shall heare hereafter) it may be hee answers thee not; yet thou must acknowledge *God* to be onely wise. If we could remember that in *1 Tim. 1. 19. To the King onely wise, be glory and immortality*: we think our selves wise too, we thinke that we have some part of wisdom; but if we did beleve that he were onely wise, that is, if thou diddest beleve that none were wise but hee, thou wouldest bee content to resigne thy selfe unto him, let him doe with thee what he will, although thou see no reason, yet thou wouldest be content. Therefore when thou comdest to aske at *Gods* hands; thou shouldest bee ready to say thus; LORD, I see no reason why this should not be good; and yet I may be deceived; I may be mistaken: Therefore I will not aske it absolutely; It may bee the want of it is better for me than the enjoying of it; it may be, to be crossed in it, is better for me than to have successe in it: thou art onely wise, I am not able to judge: and therefore when wee come to aske any thing of *God*, thus we should doe. *Paul*, when he comes to aske the mortification of his fleshly lusts, *2 Cor. 12.* one would thinke he might have asked that absolutely, wee cannot see how *God* should not heare that prayer, and yet in that case *Paul* was mistaken, *God* saw it was best to suffer that lust to continue upon him, and to contend with him; thou shalt not be free from this strong temptation; for, saith he,
by

by this I will humble thee, thou shalt have a better grace than thou shouldest have, if that lust were taken away: when *Paul* saw that the continuance of that upon him, it humbled him more, that it brought more glory to *God*, that it shewed *Gods* power in his weaknesse, hee was content, he saw that he was deceived before: I say, in such a case a man may be deceived, much more in outward things. You know, the Disciples, when they came to aske fire to come downe from heaven, they thought it was a zealous request; but *Christ* tels them that they were deceived, they knew not from what Spirit that request did come; If it had come from *Gods* Spirit, he would have heard it, but they were deceived: So, if thou wouldest have *God* heare thy prayers, know whether they come from *Gods* Spirit, whether thy prayers be the voyce of thine owne spirit, or of *Gods* Spirit; if it be the voyce of *Gods* Spirit, he heares it alwaies, because it askes according to his will; our spirits may aske that which is good, but not that which is fit at this time.

Secondly, hee will heare thee, but it may be, thou art not yet fit for the mercy, not because he doth not heare thy prayer, and tender thee in that case thou art in, but thou art not yet fit, herein *God* deales with us as the Physician deales with his Patient; The Patient earnestly desires such and such things; The Physician wants not will to give them him, but hee resolves to give them as soone as he is fit: and therefore he makes

2.

When wee are
not fitted for
mercies.

Simile.

Instances.

Benjamites.

David.

Joseph.

Israelites.

1 Pet. 5. 6.

him stay till he have purged him, and made him fit for it, till hee bee fit for such a Cordiall, for such a Medicine, that it may not hurt him : it may be *God* staies thee for this end. So the men of *Benjamin*, they were fitted when they had fasted and prayed three times ; when they had fasted once and twice, they adventured, and prevailed not till the third time. So *God* defers long: What if thou fast and pray, and *God* doe not heare thee, yet conclude with thy selfe, that thou art not yet fit. There is somewhat more that must be done. *David*, a man would thinke that he had beene fitted for the Kingdome before that time, but *God* deferred it untill *David* was humbled enough, till he was broken enough, till *God* had provided a Kingdome, as he promised.

And so he did with *Joseph*, and so with the people of *Israel* ; they were kept long in bondage, they were long pressed, before they were fit to be delivered : *God* tendered his people then, he had no delight in their afflictions. And so wee may see in the whole Booke of the *Judges*, how *God* suffered his people to be afflicted, to fit them for deliverance. So thinke with thy selfe, thou art not fitted yet ; and if thou wouldst goe by a rule, see the rule, 1 *Pet.* 5. 6. *Humble your selves under his mighty hand that he may exalt you in due time.* Marke, whensoever *God* layes any affliction upon any man, his end is to humble him. And if the worke be done, he will performe that which hee hath promised, as soone as thou art humbled, hee will exalt thee : therefore that
word

word is added, he will exalt you in due time, not when thou thinkest he will before-hand, for *God* is wise, and will doe it in due time, if he should deferre it beyond the time when thou art fitted, he should not doe it in due time, but beyond the time.

God delivers
in due time.

Againe, if he should send deliverance before thou art fit, it were not in due time, it would come too soone: But assure thy selfe, when thy heart is humbled and weaned from the world, when thy lusts are mortified, and when thou art made spirituall and heavenly-minded by such afflictions; be sure, *God* will not deferre one jot, he will come in the exactnesse of time, that as it is said, *In the fulnesse of time* his Sonne came, so it is in the fulnesse of time before hee will save thee, in the fittest time. Therefore I would say to thee, whosoever thou art, that suest to *God* for pleasure, for honour, it may be, to be releevd in thy state, for health, for life, or for comfort; I say, *God* hath made a promise, and it is impossible that hee should faile in the performance of it, as *Salomon* saith, *Prov. 22. 4. Riches, and honour, and life shall he give; but to whom? to him that is humble, and that feareth the Lord.* You must put in both the conditions. Many men feare the *LORD*, which are not humbled; and some men are humbled, but they have some secret way of wickednesse, wherein they are indulgent to themselves, but they must goe both together. Let a man be holy, that he may have no way of wickednesse in himselfe, and let him bee hum-

Prov. 22. 4.

Holinesse and
humility.

bled, or else G o d may bestow wealth on thee, but if thy heart be not holy, thou wilt forget *God* in it. And if he give thee health, if thy heart be not humbled, thou wilt be ready to use it intemperately, thou knowest not thine owne heart: but be assured, when thou comest to *God*, hee heares the requests that are made by his Spirit, that if thou be prepared, he will not deny thee; the promise is absolute, let the condition be fulfilled: for those are the words, *The reward of humility, and the feare of God, is riches, and honour, and life*: Expect not these, when there is not the precedent preparation: for it is not best for thee.

Thirdly, it may be G o d doth it not, because there is a defect in thy prayer, he will have thee pray more fervently, that condition is put in, *I am. 5. The prayer of the righteous availeth much, if it be fervent*. Indeed *God* might bestow blessings upon us for the meere asking, if wee did but *make our requests knowne*; yet he is pleased to require that condition that our prayers be fervent, and hee deferses the giving of the blessing untill wee be quickned: and therefore he deferses oftentimes, to inhanche, & to cause us to prize his blessings, (*lightly come, lightly gone*, as we use to say.) Things that come easily, we willingly part with, but *God* will have us prize them high: and therefore we must beg them earnestly, he holds them back to affect our appetites, to make us contend with him in prayer; or else why did he deferre to grant the Woman of *Canaans* request? why did he defer, to give *Iacob* deliverance from his brother

3.
To make us
pray fervently.

I am. 5.

To prize his
blessings.

brother *Esaie*? If he had done it in the beginning, *Iacob* had not so wrastled, he had not done that excellent duty of prayer all night. When *Hannah* comes to aske a sonne of the Lord, hee hath given to many with lesse adoe, but he would not grant it her till her spirit was troubled; till shee prayed earnestly with contention and violence, that *Eli* thought she was drunke: No, said she, but *I am a woman troubled in spirit*: they must be earnest those prayers that God will have at thy hands; and if thou be not heard, goe and mend thy prayers that thou maist mend thy speeding; quicken thy prayers, as thou labourest to make thy heart more righteous, that thou mayest bee fit. *The prayers of the righteous prevaile much, if they be fervent*: so pray more fervently.

Fourthly, it may be God heares thee, but it crosseth some other secret passage of his providence. There are many things that God, the great Governour of the world, must bring together; and though thou see no reason why hee should not heare thee, yet it may be he will discover unto thee, that the summe of all things being put together, thou shalt see that it is not best for thee to be heard. *David* now, when he comes to aske a request at Gods hands, that he might build him a Temple, it was a thing that he desired, and he made no question but that it was according to Gods will: & *Nathan* was of that opinion too, *Go*, saith he, *and doe all that is in thine heart*: *David* did not know what belonged to that busines, because no man can judge of those things that God hath appointed

4.
When it crosseth Gods providence otherwise.

appointed to bring to passe, a man cannot see round about all the corners of *Gods* providence, no man is able to see it: wee see not the concurrence of things, how one thing stands with another. And therefore wee ought not to looke in such cases to be heard; as the Wisemen, they thought it fit to have returned by the way they came, but *God* saw a reason to turne them another way. Therefore be not hasty in thy requests, but know that *God* is wise, and will worke all for the best, his glory must goe in all, and one thing must bee done, that his end may bee brought to passe in all.

Againe, it may be *God* will grant thy request; but for the manner, and the meanes by which hee will doe it, and for the time, it is in his owne power. But because these things are knowne, I will not stand to presse them farther: but now I come to the last Objection.

4. *Obiect.*
About the
prosperity of
wicked men,
and the Saints
afflictions.

Last of all, you will be ready to say, It is true, I would trust in *God*, if he did alway shew mercy for my sake; If I saw the Saints alwaies bring their enterprizes to passe; If I did see it still well with them that trust in him, but I finde it contrary for the most part: It is ill with them that trust in the *Lord*, and evill men prosper; and therefore what encouragement have I to trust in *God* in this manner as you exhort mee to doe, when I am brought to such an exigent, to such a case that my life or my goods are in hazzard, or my name, it is not my best way so to doe: I see by experience, that those that are wise men, politike men,

men, and those that have the greatest meanes, they prosper, when as other men that feare God, doe not bring their devices to passe.

I will answer this, and so will have done with the point.

First, I answer, it is true, that ill men oftentimes doe prosper, and that good men many times doe not succeed; I say, wee will not deny it: for we see the Scripture is plentifull, *Psal. 37. Feare not the man that bringeth his enterprizes to passe*: where it is supposed that they doe so. In *Ier. 12. 1. why doe the wicked prosper?* where the Prophet sets out in particular how they prosper; he saith, *they grow and take root, they spring, and bring forth fruit.* And you know what *Salomon* saith, who was a wise man, and looked through many events that fall out under the Sun: *Eccl. 8. 14. I have seene this vanity, (saith he) that where should have been Iustice, there hath beene wickednesse, and it hath come unto the just as unto the wicked: I have seene the Battell hath not beene to the strong, nor bread to the wise.* And so he goes along, as you know well. He sets out in that Book plentifully, that evill men may prosper long, and may exceedingly bring their enterprizes to passe.

Again, on the other side, the Saints may not prosper, and that in those things which they doe according to Gods will. When *Christ* sent his Disciples over the Water, and bade them goe to the other side, yet they rowed all night, there was a great storme, that they could not doe good, so that they were in great jeopardy and danger,

and

Answe.

Evill men may prosper and good men be crossed.

Psal. 37.

Ierem. 12. 1.

Eccles. 8. 14.

A man may
find crosses in
the worke that
God sets him
on.

and yet it was his owne appointment: So, I say, thou mayest goe about a businesse, and yet finde such stormes, such contrary windes and waves, such streames running against thee, that thou mayest bee exceedingly hazarded, though God himselfe set thee on worke. When *Paul* went to *Macedonia*, you see God called him from another place, and he bade him goe thither: you shall not find that *Paul* was the better used; nay, you shall finde, that for the time, hee seemed to doe least good there of any place, there were few that beleeved in God. And *Peter*, when he came to *Christ* on the water, he had a warrant for it, he did that which was a fruit of his faith, yet for all that hee sunke, he began to sinke, till *Christ* put forth his hand, and was faine to helpe him. Therefore I say, you may goe about Gods businesse, and yet it may not prosper. Therefore we must set downe that conclusion, it is a great light to know that it is so. The Wiseman gives the reason of it, *Eccles. 7. 14.* (Saith he) *Thou shalt finde great variety, thou shalt finde sometimes, good times: and in the day of wealth, when thou hast it, rejoyce.*

Eccles. 7. 14.

Why the Lord
dealeth pro-
miscuously
with good and
bad in outward
things.

Againe, another time afflictions will come, know that God hath done it for some purpose: He hath made this contrary to that, that thou shouldest finde nothing after him: That is, that all the world may see that his waies & his actions are past finding out. If God should deale alwayes after this manner, you might know where to have him in his wayes: If hee should alwayes give affliction to sinners, a man might say, surely God will doe this:
but

but it is not so, he hath made this contrary to the other ; that is, hee takes different courses with men, hee hath made this contrary to that, that men should not finde the print of his footsteps : to say that *God* will certainly doe this another time. Therefore he addeth those words, which doe immediately follow, that none might finde out any thing after him : *I have seene the just perish in his Iustice; and I have seene a wicked man goe on long in his malice.* This *God* hath done, that men might know to feare before him, that men might learne to cry out with *Paul*, *Oh the depth of his wisdom; and understanding, and his wayes are past finding out* ; that men might tremble before *God*, and acknowledge his wisdom. But I come now to a particular answer : for it is a point worthy the answering, it is a point that will stand us in much stead, when we meet with many such objections as mans heart will have in that case. Therefore I answer particularly and briefly :

First, though *God* doe so, yet remember that thou must not judge any thing, till thou see hee hath finished the worke : thou wilt not judge a mans worke till he hath done it : If a man goe about to build, judge not his worke till it bee done, because thou seest not for what end many things are framed and made, wilt thou therefore say that he is an unskillfull builder ? it were folly to doe so, but stay till he hath finished his worke, and then see how one part answers with another, and in what proportion. So in all the workes of *God*, if thou see it goe well with those that are ill,

Ans. 1.
Wee must not
judge by Gods
outward pro-
ceedings.

ill, and those that are good are afflicted, stay till thou see *God* have finished his worke.

And therefore I say to thee in this case, as *S. James* saith; *Know yee not what end the Lord made with Iob?* So marke what end the *Lord* makes, as with *Iob*, so with all the Saints; know what is their ends. And otherwise take all the evill men, as *Ieroboam* and *Saul*, and see what end the *Lord* made with them; their prosperity was as a pleasant dreame, which was soone gone, as the flower of the grasse upon the house top, which withereth: Looke to the end of things. I cannot stand on it.

Answ. 2.
Prosperity
hurts evill
men.

To prosper in
sin a miserable
estate.

Secondly, though the wicked prosper, yet their prosperity hurts them as much as affliction and adversity doth good to the godly, their prosperity slayeth them, whereas the afflictions of the other benefits them: if thou finde this to bee thy case, that thou prosper, and that thou seest thou goest on in sinne, thou hast no cause to rejoyce in this, or if thou seest other men prosper, thinke them not happy for this, it is out of mistake. It is the miserablest condition in the world; you know what *God* did to *Hophni* and *Phineas*, he did not afflict them, he let them goe long, he sent them no disease, hee interrupted not their course: What was the reason? Hee had a purpose to destroy them.

So againe, when thou doest not succeed in thy matters, but art crossed, yet so long as that will doe thee good, what needest thou care?

Object.

But, you will object, My afflictions art great,
and

and many, and therefore how shall I beare them?

I will instruct thee; I say thou hast neede of strong afflictions. Some Colts are so untamed, they must needs be broken: so some corruptions are so unruly, that they will not be wrought out without great afflictions.

Againe, thou needest many afflictions, because the corruptions of thy heart are of divers sorts, and if there were but one affliction, it would not serve the turne.

Againe, thou hast neede that afflictions should continue long, because sinne is very naturall; some are hidden, and long a breeding, and cannot easily be removed. Therefore what though thy afflictions be so, as it is said *Dan. 11. 7. They shall fall by the sword, by the Famine, by Captivity many daies.* These were men of understanding, holy men, yet they had great afflictions of divers sorts, Sword and Famine, such as *Iames* speakes of, and long afflictions for many dayes. Now all this was to doe them good, to try them, *to purge them, to make them white.* So when those afflictions are to doe thee good, and their prosperity for their hurt, let this satisfie thee.

Thirdly consider, that though they doe prosper; and godly men doe not so, yet their low estate, their imprisonment, their poverty, their obscurity, the disgrace which they are under, this is better to them, than the honour, and the pompe, the titles and the riches that evill men have. I can but name these things. *Psal. 37. A little that the righteous hath, is better than the riches of many*

Ans.

We have need of strong and long afflictions.

Dan. 11. 7.

Ans. 3.

Affliction of the godly better than the prosperity of the wicked.

many wicked. What is the meaning of that? That is, they have more comfort in that little, than the other have in their faire Palaces, in their great estates; thou mayest have more comfort in a little, than they have in their abundance; thou mayest have more comfort in obscurity, as *Paul* saith; *as not knowne*, though a man be obscure, yet if he be known to *God*, and to mens consciences, he is of greater eminency than those that are in the highest place. So though thou have poore possessions in outward things, though thou be melancholike, and alwaies sorry, yet that little, that very condition is better to thee than the outward condition is to the other.

Ans. 4.
Evill men at
last come to
misery.

Psal. 37.

Fourthly, in perillous times this is a great difference: for though a man have prosperity, yet certainly, a hard time will come, a time of sicknesse, and of temptation, and of death will befall us: *Psal. 37. In perillous times they shall be confounded:* here is the difference: and *they shall melt as fat*: that is, In such a time their hearts shall faint, and such men have nothing to sustaine them; they shall be confounded in such a time, they shall not know what to doe.

Quest.

But now you will say, What perillous time is that, when *God* will deale so with them, you will say, in those perillous times, for ought we see, the sword devoures one aswell as another; captivity, it sweeps away one aswell as another: Sicknesse, when it comes, it falls upon the just aswell as the unjust: And therefore in the perillous time, I see no difference between the godly and the wicked.

I answer

I answer, there is difference when the same affliction falls upon both. Looke in *Ier. 24.* you shall finde there, that both were carried away captives, good men and bad men, the whole Chapter is spent in it; it is but a short Chapter: See there, what is the difference there is in the same afflictions which fell to both: faith hee, There were two Baskets, the one was full of good Figs, the other was full of bad, which *could not be eaten for badnesse*, looke in the Text, you shall finde that both were carried away captive, but here is the difference, they were carried both in an indifferent manner, (faith hee) you shall bee carried captive, as well as the other, the good Figs in the Basket, but *I will know you, mine eyes shall bee upon you to doe you good, and I will bring you backe in due season, and I will plant you in captivity and you shall grow; and I will build you, and you shall not be destroyed; and I will give you a heart to know me in that condition; and I will be your God, and you shall bee my people:* all this will I doe to you, although you be in the same affliction. And what will hee doe to the other? They shall be carried in a basket into captivity, but, faith the Lord, *I will make you a reproach, I will make you a curse, I will make you a common talke, I will destroy you when you come into captivity, with the Sword, with Famine, with Pestilence, mine eyes shall be on you for ill* in such a case. So I say, the same Befome of destruction may sweepe away both, the same sword may devoure both, the same disease may seaze upon both, there is no great
Y difference

Answer.

Ier. 24.

Difference betweene the Saints and others in the same afflictions.

Though the same affliction befall both, yet God hath respect to his in it.

difference outwardly in the same affliction ; both may die, and is there no great difference in their death? both may be sicke, and is there not a great difference? In the one his heart is made glad and light in *Gods* countenance, in his Beloved ; when as the other hath nothing to hold him up : The one hath the consolation of the Spirit, the other wants it.

2.
The wicked
are in slippery
places,

Againe, consider in affliction there is great difference, as you shall finde this difference betweene the condition of the Saints and others, although their outward condition seeme to be alike ; The evill man *stands in slippery places*, and his condition is uncertaine, and it is a great miserie to be uncertaine, for a mans condition to be ready to be blowne downe with such a wind, he knowes not how long hee shall continue and stand ; so they stand in slippery places. The other, those that are built on *Christ*, are like the house built on the Rocke, they are sure it shall be well with them.

3.
Misery comes
suddenly on
the wicked,
Prov. 1. 27.

In what re-
spect things
are said to be
sudden.

Againe, afflictions that come to the wicked, they come suddenly. Therefore it is a thing proper to the wicked, *Prov. 1. 27. Their desolation shall come suddenly, and their destruction as a whirlwind.* Why, is it not so with the godly? doe not they often perish by sudden death? doth it not fall on them? doe not sudden changes come to them as well as to the others? No : Things are sudden, not from their suddenesse, but from the want of the preparation of the person that they fall upon: therefore *G o d* will not send affliction

on upon his children till he have prepared them ; hee will prepare them, and then it is no matter if they come suddenly, it is no matter though he strike them suddenly before they bee aware ; when he hath fitted them, it comes not suddenly, Death comes not upon them as a *snare* : that is to be taken in a snare properly, when the Beast is taken in a snare by the Huntsman, or by the Fowler, who meanes their destruction ; so afflictions come upon evill men as a snare, when as they are taken in an evill Net, Satan takes them there to destroy them eternally.

Snare.

Againe the afflictions of the godly are not so heavy to them, as the afflictions of the wicked are, *G o d* afflicts them in the branches, not in the roor ; they drinke of the Cup, but not of the dregs ; but as for the wicked, he smites them so, as that he smites them not the second time, that they roare for his wrath : *Psal. 31. 24.* The godly though he fall, yet shall hee rise againe, hee shall not be cast off, the *Lord* puts under his hand : That is though the godly fall into affliction, yet hee is not broken in the fall. *God* puts under his hand. he falls soft, he falls not so as to breake his necke, to be undone ; so there is that difference. So that, though *G o d* doe the same act to both, yet hee doth it to the one for love, to the other hee doth the same act for destruction. Like to a man that loppes Trees, there is a certaine season in the yeere, when if hee loppe his Trees, they will bee the better for it, if they be lopped in due season, they are the better ; loppe them at another time,

4.
Afflictions easie to the godly.

Psal. 31. 24.

Simile.

God meets
with wicked
men in the
unfittest time.

and they will wither: So *God* comes to the wicked man in the unfittest time to him, *a time when they look not for him*, a time that wicked men feare least, then he comes just as a Theefe doth in the worst and most dangerous time of all for the owner of the house, then comes the Theefe, hee pickes out that time: So *God* comes upon the wicked and afflicts them when they are in peace and prosperity: take heed that he lop thee not at that time when thou shalt wither to destruction, when thou art not prepared. So the Scripture saith, sudden destruction comes upon wicked men: So that suddennesse is, when men are not prepared. And so when *God* saith, he will free the godly from sudden death, his meaning is, hee will prepare him, and fit him for death. Put all these together, That the wicked bring their enterprizes to passe, that the godly are crossed and afflicted, that *God* hath a speciall end in this, that death, affliction, and sicknesse come suddenly upon none but wicked men, and it will give satisfaction to any man. I should come now to presse the point, but the time is past, I cannot doe it. So much shall serve for the second Vse, for the answering of the Objections.

3.
Faith must be
improved to
increase sanctification.

The third thing to set faith on worke in, is to sanctifie you to mortifie your lusts, to revive and strengthen you, in the inward man, and to make it quicke in every good worke. This point I intended to handle at this time. Faith is exceeding effectuall to doe this. I will touch it but in one word I will not hold you long. Set faith a worke to sanctifie thy heart.

You

You will aske me, How shall I doe it?

Faith doth it diuers wayes, I cannot goe thorough them: Set faith on worke to beleeve the forgiveness of thy sins, to beleeve the Love of *God* towards thee, to beleeve the promises, and thou shalt finde that these will sanctifie thy heart this act of faith will purifie thy heart. But how can that be? Because this shall turne thy heart, from thy sins, to *God*: for there is no way to mortifie lusts, and to quicken thy heart, but by causing thee to delight in *God*. No man can have his heart weaned from sin, divorced from sinne which hee hath beene wedded to all his life, except he find another husband, in whom he may delight more: Now the more thou beleevest that *God* is thine; the more thou beleevest that thy sinnes are forgiven, the more thou canst set faith on worke to doe this, the more victory thou shalt get over thy sins, that is the nature of mans disposition, that still it desires that object that is amiable and pleasant. Now if thou looke on *God* as a Judge, that will turne thee away from him that makes thee continue still in sin, but when thou lookest upon him as upon one that loves thee, as one that favoureth thee, as one that is thy friend, that accepts thee, this will winne thine heart, this will cause a mans heart to turne from sinne, to turne from darkenesse to light, it will make him to leave the waies wherein hee delighted before, it will divorce a mans heart from the sinne wherein it hath taken pleasure a long time, so that it shall never get the victory over it. Therefore the best

Ans.

How faith sanctifies the heart.

By beleeving forgiveness.

The best way to mortifie lusts.

Nothing weak-
neth sin but
love to God.

way in such a case, is to set faith on worke, to beleeve the forgivenesse of sin ; remember the promises of *God*, those promises you have heard often, that *God* will forgive thy sinnes, that he will pardon thee, take these promises, and apply them; see *God* ready to forgive, this will turne thy heart from sin, thou shalt finde sin dye and wither in thee, and thy heart to grow and be quickened in grace: you know, that to get a loving heart, is to beleeve that *God* loves us, to beleeve that our sins are forgiven. Now I say, there is nothing that weakneth sin indeed, but to love *God*, whatsoever sin is weakened by other meanes than by love to *God* by turning the heart to him by repentance and mortification, that sin lyeth hid, though it seeme no way to increase : this increaseth love, when we beleeve the promise of *God*, that hee is ready to forgive ; that is effectuall for this purpose. When *Christ* came to *Peter*, and said unto him, *Lovest thou me ?* then, saith hee, *feed my sheep*. So after this manner, when thou once beleevest that *God* loves thee, and canst bring thy heart to love him againe ; if now *Christ* should come to thee, and say, *Lovest thou me, who loved thee, and gave my selfe for thee ?* If thou doest love me ; disdaine such a thing which I hate, doe not such things as wil grieve me, *keep my Commandements, keepe my Sabbaths* ; if thou lovest me, let not thy conversation be in wantonnesse, *in strife and envying* ; if thou love me, labour to bring some glory to my Name, and to doe some good to mankind, if thou love me, be diligent in thy Calling ; if thou love

love me, honour me, doe good to others, do good to thy selfe with it. Let a man goe thorow all the particulars of sinne, and hee would abstaine from it, if he would set faith on worke this way to sanctifie his heart.

Againe, faith doth it by overcoming the World; for when a man is drawne, one of these two things drawes him, Eyther some offer of some great benefit, or some great evill which he is put in feare of: now when hee lookes, and seeth that **G O D** is able to keepe him when men doe their worst; and that he can give him a heavenly Kingdome, when he lookes to the promise, he is above the World.

Againe, he not onely overcomes riches, but he makes advantage of them; hee not onely loves them as a slave, but he gets the victory over them, and he gets service from them. And so when men can make their recreations to serve their turnes for better purposes, when a man not only overcomes them, gets the victory of them, but makes them serviceable, so a man make advantage of the World.

Againe, when thou wouldest have thy sanctification increased, increase thy faith. The more thou beleevest, the more the Spirit of *Christ* is conveyed into thy heart. The stronger thy faith is, the more the winde of grace, the sappe shall flow from **CHRIST** into thy heart. As old *Adams* corruption, it is with the grace of **CHRIST**, when thou comcest neere, thou art ingraft into the similitude of his death; that is, there comes a gift

2.

By overcoming the world.

3.

Because the more wee beleeve the more the Spirit of God dwelleth in us.

a gift from him, hee sends his Spirit into thy heart that doth make thee joy in him, that causeth thee to die to sin, and to live to righteousness. This I thought to have opened: But so much shall serve for this time, and for this Text.

(:.)

FINIS.



OF LOVE.

THE FIRST SERMON.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



IN the fourth Verse of this chapter the Apostle affirms, that there is no justification by the Law: for, saith he, *If you be justified by the Law, you are false from grace: that is, you cannot be partakers of that Iustification which is by grace: because for to have it by the Law, and to have it by grace, are opposite.* And hee

A a

gives

gives a reason for it, because (saith he) *Through the Spirit we hope for the wait of that righteousness which is by Faith, and not by the Law.* When hee had expressed himselfe so farre, which is the righteousness received by faith, that is, that righteousness which is freely given by God, offered to us, wrought by *Christ*, but taken by faith on our parts: Thus, saith he, you must be justified. Now to confirme this, he gives a reason in this verse that I have read: for, saith he, *In Christ Iesus*, (that is, to put a man into *Christ Iesus*, or to make him acceptable to God through *Christ Iesus*, to doe this) *neither circumcision availeth any thing, nor uncircumcision*: (that is, neither the keeping of any part of the ceremoniall law, or the omission of it, nor the keeping of the morall law, or the breaking of it) will help to ingrasse a man into Christ, or to make him acceptable to God through Christ: What wil doe it then? Nothing (saith he) but onely faith. Now lest we should be mistaken in this, as if he should require nothing at their hands but an empty idle faith, he addeth further, it must be such a faith as is effectually, as is working: And that is not enough, but it must be such a faith as *workes by love*. So that you have two parts in this Text: One is a removall or a negation of that which doth not ingrasse vs into Christ, or that makes us not acceptable to God through Christ; it is not being circumcised or uncircumcised, or any thing of that nature. The other is the affirmative part; What is it that doth it, that makes us in a glorious condition, that makes

Two parts in
the Text.

makes us sonnes of God? Saith he, it is onely faith and love, it is such a faith as is accompanied with love and good workes; so that you see hee removes all workes of ours, all workes of the Ceremoniall Law, Circumcision is nothing, it is as good as if you were not circumcised, it is all one. And by the same reason that circumcision is excluded, all other is. And not onely workes of the Ceremoniall Law, but all the workes of the morall law also considered as the meanes of justification; because they are opposite to faith, they exclude faith, and faith excludes them, so as they are aswell to be shut out as the workes of the ceremoniall Law. None of these, saith the Apostle, will doe it. For, you must know, the way to salvation is contrary to that of damnation: Looke how you lost the kingdome of God, so you must get it, looke what gate you went out at, by the same gate (as it were) you must come in at. What was it that lost al mankind the kingdome of heaven? You know it was not our particular breaches of the morall Law; but it was the fall of *Adam*, and when the root was dead, you know, all the branches dyed with it. Well, what way is there then to regaine this losse? we must goe in againe into Paradise by the same way that wee went out, that is, by being borne of the second *Adam*, and by being made partakers of his righteousness: By beeing borne of him, or ingrafted into him. As you communicate of the sinne of the other, because you are his children, So you must partake of his righteousness. A

gaine, saith the Apostle, it is the *Lords* pleasure that you should be saved after this manner, because hee would have it to bee of grace. If you should have beene saved by any workes of your owne, you would have imputed it to your selves, and to your owne strength: But the *Lord* would have it to be of grace, of his free will, and therefore he would have it meerely of faith, by taking the righteousnes of the second *Adam*, which hee hath wrought for you. Againe, he would have it sure to all your seed: if it had beene by workes, it would never have beene sure unto you, you could never have kept the Law so exactly: But since *Christ* hath wrought righteousnesse, and you have no more to doe but to take it, now it is sure, or else it would never have beene sure. Againe, if it had beene by workes, the flesh had had wherin to rejoyce, it might have something to boast of: But the *Lord* will have no man to rejoyce in the flesh; but *let him that rejoyceth, rejoyce in the Lord*. Now if it had beene by works, if it had beene by any inherent righteousnesse, by any ornament of grace that the *L O R D* had beautified us with, we had had rejoycing in our selves; but now that it is by the second *Adam*, by comming home to him, by taking him, by applying his righteousnesse: Now no flesh can rejoyce in it selfe, but now whosoever rejoyceth, rejoyceth in the *L O R D*. Therefore, saith the Apostle, you must know this truth, you can never be saved by doing these actions, no nor you shall not lose salvation by omitting them,

them, for this is not the way that the Lord hath appointed mankinde to be saved by: But the way by which mankinde must be saved, is by receiving *Iesus Christ* and his righteousness. But you must remember that you must take him so as to love him. And it must be such a love as is fruitfull in good workes, and not an empty and idle love, that is, a love in shew onely, but it must be a love in deed and in truth. Now in the handling of these words, we will begin with the affirmative part, because thogh the other be put first, yet the affirmatiō, you know, in order of nature, is before the negation: therefore I will begin with this, what it is that puts us into the happy estate of life and salvation, Faith. But *faith that works by love.*

This is enough to make this cleere to you, that these two great radicall vertues, Faith and Love, are the two pillars, as it were, upon which our salvation is built. The first of them we have handled at large, Faith, and the efficacy of it, in the Text we handled of effectuell faith: Now the other remaines, of Love; whence we will deliver this point to you, that,

Whosoever loves not, whatsoever else hee finde in himselfe, whosoever loves not the Lord Iesus, is not in Christ; and by consequent, in a cursed and damnable estate.

Because this is necessarily required, that you have faith and love, or else you can have no salvation; or else you are not in *Christ*, and cannot be acceptable to God through *Christ*. So our business will be to open unto you this grace of

Doct.

He that loves not, is not in Christ.

Love, that you may know what it is. And that you may know it, we must first declare unto you a little in generall, what this affection of love is.

Love what.

All affections, as you know, are nothing else but the diverse motions and turnings of the will. As the will turnes it selfe this way or that way, so a man is said to be affected, to love or to hate, to grieve or to rejoyce. Now love is that act of the will, whereby it turnes it selfe to a thing, as hatred is that wherby it turnes it selfe from a thing: And that which is the object of this affection of love, is something that is good; for that which is true, and that which is beautifull, is not the proper object of love, that is the object of the intuitive understanding: but it is no further the object of love, than it is good. For, this take for a generall rule, we love nothing but as it is good; and a thing is said to be good, when it is futable, proportionable and agreeable to us, for that is the definition of a good thing. There may be many things that are excellent, that are not good to us, we say not that any thing is good, but that which futes and is agreeable to us, and convenient for us. So that, if you take the definition of this affection of love in generall, *Love is nothing else, but a disposition of the will, whereby it cleaves or makes forwards to some good that is agreeable to it selfe*: I say, it is a disposition of the will, whereby it cleaves to, and makes forward to some good thing agreeable to it selfe. Which you must marke, for we shall have use of all this in the sequelle of this tract.

Definition of
love in generall.

Now

Now this love shewes it selfe by two effects :
It would have the thing it loves to be preserved.

Two effects
of Love.

And secondly, a man that loves would have it his, and therefore he drawes neere to it, or else he draws the thing neere to him. For I take it not to be true, that is commonly taken for granted, that love is a desire of union. For we doe not alwaies desire, that the thing should be united to us that we love, (for a thing may be too neere us, as letters may be too neere the eye, as well as too farre off.) But we would have things in such a distance as is most agreeable to us. As we love fire for our use, but it may be too neere us; and wee love a knife for our use, but it may be too neere: So, by the way, marke it, It is not alwaies a desire of union, but it is a desire to have the thing it loves, in such a distance as is most agreeable to us; but still remember this, that love shewes it selfe by these two effects: It desires the preservation of the thing: Secondly, he would that what he loves, might be his. As when a man loves an unreasonable creature, when he loves a glasse, when he loves a horse, he preserves the glasse, he keeps the horse strong and faire, and, if he can, he would have them for his use. So a man that loves riches, or honour, or that loves a good name, he preserves them, he would have them his: that is, he would have them at his owne arbitrement, for his own turn and service. So a man that loves his sonne or his friend, he desires the preservation of them, and withall he would have them his; that is, he would have them so sure united to him, as

Love a commanding affection.

may stand with his conveniencie. This is the nature of love. One thing more know of it, it is a commanding affection: Love and hatred are as it were, the great Lords and Masters that divide the rest of the affections betweene them, as when a man loves, he desires, he goes and makes forward towards the thing he loves; if he obtaine it, he rejoyceth in it; if he doe not obtaine it, yet, if there be probability, then he hopes, if there be no probability, then he despaires; if there be any inconvenience and impediment that hinders him in his prosecution, he is angry with it, and desires to remove it: thus these affections hang on love. Again, on the other side, as love desires the preservation of the thing in a neernesse and union of it, so hatred desires the destruction of the thing, and the separation from it. And upon this affection likewise hang the others. When a man hates a thing, he flies from it; if it overtakes him, he grieves; if it bee likely it will overtake him, though it be not yet on him, he feares, if he think hee is strong enough to resist it, hee is bold and confident. So these two affections (I say) divide the rest. Now I will adde but this further, that I may declare to you the generall nature of this affection, that is, the kindes of Love: And you shall find these kindes of Love: I will name them briefly.

Five kinds of Love.

I.
A love of pittie

First, there is a love of pittie, as when you love a thing, you know, you desire the preservation of it; when you finde any thing lye upon it that destroyes it, you pittie the thing you love, and desire

fire to remove it: So a Father pities his sonne when he is sicke, when he is vicious and untoward; he loves him now with a love of pitie, he desires to remove the thing that hurts him.

Secondly, there is a love of concupiscence, that is, when a man desires the thing that hee is said to love meerely for his use. As when you love an inanimate creature, or any other creature for your use, you are said to love it with a love of concupiscentiall desire: and this is in common men, a sutablenesse betweene the object and the lower faculties.

2.
A love of concupiscence.

Thirdly, there is a love of complacency, when a man is wel pleased with the thing, that is, when the object is somewhat adequate to the higher faculties of the will and understanding; that there is some agreeablenesse between the thing loved, and the frame of the soule, so that when he looks on it, he is well pleased with it: So the master loves his scholler that is every way towardsly: so the father loves his sonne, as one in whom hee is well pleased.

3.
A love of complacency.

Fourthly, there is a love of friendship that goes beyond this love of complacency, because the love of friendship there is a reciprocation of affections, when a man both loves and is beloved againe: So a man loves his friend, and is loved againe by his friend.

4.
A love of friendship.

Lastly, there is a love of dependence, when one loves one upon whom all his good depends, so we are said to love G O D, we love him as one upon whom all our good and happinesse, all our comfort

5.
A love of dependence.

Our love to
God three-
fold.

comfort and hope depends. Now, as you shall see after, with these three last loves, we are said to love the Lord; we love him with the love of complacence, because he is a full adequate object to the soule: and wee love him with a love of friendship, because there is a mutual love, he loves us, and we love him; as the Spouse saith, *My beloved is mine, and I am his.* Againe, we love him with a love of dependence, for we hang and rely upon him for all our happinesse and comfort. Now this love, wherewith we love any object that is surable to us, it hath degrees, and that love is stronger, as the object of that love is more adequate and full. Againe, as it is more free from mixture; for all things that we love in this world, we know, there is some mixture of evill in them, and therefore our love is lesse.

Three sorts
of love.

1.
Naturall

Againe, as the thing we love is more high and supernaturall; as we hang and depend upon it more, so we love it more, all these you shall finde in God. Now lay these generall principles, and we will make use of it afterwards: Onely this observe more, before I passe from the generall description of it. That there is a naturall love that God hath placed in the heart of every man, and that love wherewith every man loves himselfe such a love as every man hath to his children, such a love as wherewith a man loves his wealth, or or any thing by nature that is good to him.

2.
Sinfull.

Now this naturall love hath two other loves hanging on both sides of it:

One is a vicious and sinfull love, that carries it

it the wrong way to love sinfull things.

The second is a spirituall love, which sets limits to this naturall love, that sets bankes, as it were, to the streame of naturall affection, that suffers it not to runne over; and not so onely, but gives a higher rise to this naturall love, and pitcheth it on higher ends, it elevates naturall love, and makes it an holy love. So that all naturall love is to be subordinate to this, otherwise it is not good, for naturall love is but given us to help us to goe that way that spirituall love should carry us, even as the wind helps the ship, whereas otherwise it should have beene driven with Oares: And therefore the Lord, to helpe us to love our selves, and to love our children, and to love those things that are futable and convenient to us, hee hath in mercy, and for an help to us, put a naturall affection into our hearts, which yet is to be guided by spirituall love, that wee are now to speake of.

So the next thing is, to shew what is this spirituall love, this love of God, this love of *Christ Iesus*.

And first we will shew how it is wrought, and withall, what it is. For you must know, that every man by nature hates God, by reason of that opposition and contrariety which is betwene God and every man by nature, for all love comes from similitude and agreeablenesse: And therefore where there are two of a contrary disposition, there must needs be hatred. Now the pure nature of God is contrary to us, and therefore every

3.

Spirituall.

Why God hath
planted naturall
love in us.

Why we hate
God naturally.

Love of God
wrought in us
by two things.

I.
Breaking our
heart by the
Law.

every man by nature hates God. And therefore that love may be wrought in the heart of man towards God, this sinfull nature of ours must be broken in peeces, and subdued. And againe, it must bee new moulded and framed before that can ever be fit to love God. Therefore, if you would know how this love of God is wrought in us, it is done by these two things :

First, by breaking our nature in peeces, as it were ; that is, by humiliation, and by the Law.

Againe, by moulding it anew, which is done by faith and by the Gospell : For when we come and propound *Christ* to men to be taken, and to be received and loved by them, what is the answer wee have from them ? Most men, either minde him not, or regard not all this invitation to come to *Christ*, but they deale with us as those that were invited to the marriage, saith the Text, they made light of it, they cared not for the invitation, it was a thing they looked not after : or againe, if they doe, yet they mind them not enough, because they doe not prize *Christ* enough. Therefore the first thing the Lord doth to prepare mens hearts to love him, is to send the Law to humble them, to discover to men what need they are in, to make an impression on their hearts, of that bond of damnation that they are subject unto when the Law is broken, that mens eyes may be opened to see their sins, then a man begins to looke toward *Christ*, to looke on him as the captive lookes on his Redeemer, as a condemned man lookes on him that brings him a Pardon

pardon, as a widdow that is miserable & poore, indebted and undone, lookes upon her husband that will make her rich and honourable, that will pay all her debts, I say, when a mans heart is thus humbled and broken by the Law, by sound humiliation, then he begins to looke towards *Iesus Christ*. But, I say, men doe faile, partly that they have no sense of their sinnes, or else they have a sense of their sinnes, but not enough to bring them home to *Christ*; for that was the fault of the second and third ground; there was impression made in them, that they prized *Christ*, but there was not so deepe a preparation as to love *Christ* indeed, so as to preferre him above all things, so as to cleave to him, so as they will let him goe for nothing. And therefore this is required, that our natures be broken all in peeces, that is, that the humiliation bee deepe enough, not a little light impression, a light hanging down of the head, a little sense of sinne, but so farre as it may be to purpose, that he lookes to *Christ* as to the greatest good in the world, that he will rather undergo any thing than misse of him, that he will rather part with all his pleasure, than hee will goe without him. That is the first thing that must be done to prepare our hearts for this love, our hearts must be humbled by the Law.

Now when this is done, they must be made up againe, as I told you, they must be moulded anew, and that is done by the Gospell, and by Faith: For when the heart is thus prepared, now let the Gospell come and welcome: now a mans heart

2.
By making
them up by
the Gospell.

heart is fit to be wrought on : Why ? what doth the Gospell ? The Gospell comes and tels you that the *Lord Iesus* is willing to be your Redeemer, is willing to be your *Lord*, he is content to be yours.

If you will take him, you shall have him and all his.

Now when a mans heart is broken, you cannot bring him better newes ; Indeede till then you may goe and preach the Gospell long enough, you may propound *Christ* to men, they will not take him : But when we propound him thus to a heart prepared, thus to him that is poore in spirit, to him that hath his heart wounded in the sense of his sinnes and of *Gods* wrath, now I say, he is willing to come in, hee is willing to take *Christ* as a Lord, as a Husband : when that is done, that *Christ* hath discovered his will to take them, and they resolve to take him, then there ariseth a holy, a constant conjugall love, wherein they are rooted and grounded. This is the love we are now to speake of. So that to prepare us to love *Christ*, we must come to looke on him as upon that which is futable and agreeable to us. And againe, as one that is willing to receive us : And that you must marke diligently. Therefore wee will give you this definition of love out of that which hath bin said : *It is an holy disposition of the heart, rising from faith, whereby wee cleave to the Lord, with a purpose of heart to serve him, and to please him in all things.*

The love of
Christ, what.

When these two things are joyned, that a man

is humbled, and lookes on Christ, as one that is now fit for him: And secondly, he is perswaded that Christ is willing to take him, when this is done, a man receives Christ by faith: and from this faith this love issues. Whence this is specially to be marked, and it is a matter of much moment, that to love the Lord, it is not onely required that you be perswaded that he is well affected to you, that he is willing to receive you, (for that men may have, which say that Christ is merciful and ready to forgive, and so they think, but yet they love him not: Therefore I say, it is not onely required that you looke on Christ as upon one that is well affected and propitious to you) but also that you looke on him as one that is futable and agreeable to you, for both these must concur to incline your hearts to love him: you must, I say, both looke on him as one that is fit for you, as a good that is agreeable to you; and also you must be perswaded that he is willing to receive you. Now the first indeed is the maine. This second, That Christ is willing to forgive you, and to receive you, though it be weak, it may bee such as is a true faith, and may beget love: when a man looks on any other men that he loves, if he see so much excellency in them, as that he longs after them and desires them, though he thinks there be a backwardnes in them to love him, yet if there be some probability that they are likely to love him, he may come so far as to embrace them in his affections, and have a desire to them, though it be true, as that perswasion is

Two things
make us love
Christ.

Note.

Men may have
a perswasion
of forgiveness,
and yet not
believe.

is stronger, so their love is more neere, for faith
and love grow together: Indeed if there were
an utter adversenesse, if there were enmity, as it
were impossible to remove it, then we could not
love, but hate even as *Cain* and *Iudas* did. But I
say, that is a thing you must especially marke,
that Faith doth not consist in being perswaded
that *Christ*, or *God*, through *Christ*, is willing to
forgive you your sinnes, or to receive you to
mercie, but in this, your judgement must be re-
stified, that is, to know that you are to looke on
Christ as one that is futable and agreeable to
you, as one to whom you have an inward incli-
nation, as one that is fit for you. This is the
maine thing, the other easily followes, to be per-
swaded that he is willing to forgive us, and that
he is willing to love us: therefore whereas, it may
be, you have thought, that to beleieve that *God*
is willing to forgive you your sinnes, is faith: I
dare be bold to say, it is not full faith: you may
have it, and yet not savingly beleieve, you may
have it, and yet not be true beleevers. This I
make cleere by this argument: That which be-
gets no love, is not faith. But you may be perswa-
ded that *Christ* is willing to forgive you your
sinnes, and yet not love him, as a prisoner may
be perswaded that the Iudge is willing to pardon
him, and yet for all this hee may not love the
Iudge: for love, as I told you, comes from some
futablenesse, some agreeablenesse betweene the
partie that loves, and the partie that is loved. A-
gaine, you shall finde this by experience: A man
may

may be perswaded that he is in a good estate, that hee shall be saved, and that his sinnes are forgiven him, and yet for all this, he may be an unregenerate man, hee may be a man that hath no life of grace in him : I say, we see oft in experience, many men applaud themselves in their good perswasion, and they die peaceably and quietly, and all is well, they thinke God hath forgiven them ; and yet we finde there is no love in them, nor no fruit of love. Againe, on the other side, a man that hath his heart broken with the sense of his sinnes may hunger after righteousness and after Christ, he may long after the Lord himselfe, that he desires him more than any thing in the world, and yet there is but a weake perswasion that the Lord will receive him and forgive him his sins : I say, this man may be a true beleever, though he be not so fully perswaded that CHRIST, will forgive him, when the other is no true beleever, as I said to you before. As when one loves another man or woman, if hee looke on him as one that is sutable to him, if hee thinke it be but by good probability and likelihood, I shall obtaine their love, though I have not yet a full assurance of it, I say, there may be an affection of love. And thence I confirme that which I said to you, that faith that hath beene joyned with it is true ; and that faith that is disjoyned from love it is not true So I say, such a disposition of heart as lookes on Christ as one whom he longs after, he lookes on him as on a husband, as one whom he is willing to match with, that he can say truely, This is the

A true beleever may have but a weake perswasion of forgiveness.

best husband for me in all the world, though yet I have not wooed him, though yet I have not a full assurance of his affection to mee, as I would have; I say, this will certifie your judgement, and withall it will comfort you, that though your faith be weake, yet hee belongs to you, it is a true faith. Againe, it shuts out those that have false hearts; although thou thinkest thy perswasion be full, that *Christ* belongs to thee, yet if chy heart be not thus prepared to seeke him, and to esteeme him, thy faith is not true. I can stay no longer in the opening of this, so much shall serve to shew you what this love is: You see what love is in generall, and this love to the *Lord*, this love to *Christ*.

Now I come to prosecute the point, having gone thus farre in the explication of it; I say, this love is so necessary to salvation, as that hee that hath it not is in a cursed and damnable condition; he is not in *Christ*, if hee doe not love; that, as the Apostle saith, *He that beleeves not shall be damned*, we may say as well of love, for their is a tye betweene all these, faith, repentance, and love. And therefore we find these words put promiscuously, sometimes he that beleeves not shall not be saved, sometimes he that repents not shall not be saved, sometimes he that obeyes not, sometimes he that loves not shall not bee saved: and therefore the Scripture is cleare in it, and there is good reason for it.

Reason. 1.

If a man loves not, there is a curse on him.

First, because if a man loves not, there is a curse there is a woe due to him. For wheresoever there

is not love, a man is an hypocrite, as our Saviour saith to the *Scribes and Pharises*, *woe bee to you Scribes and Pharisees hypocrites*, that is, because you are hypocrites. Now wheresoever love is not, there is nothing but hypocrisie in such a mans heart. For what is hypocrisie? Hypocrisie is nothing but to doe the outward action without the inward sincerity; as we say, it is counterfeit gold, when it hath the forme and colour of gold, but in the inside is base: as wee say, he is a false *Hero*, when he acts the part of *Hero*, but is not so indeed: So hypocrisie is to doe the outward act without the inward sincerity. Now to doe them without inward sincerity is to doe them without love; for to doe a thing in love is to doe it in sincerity. And indeed there is no other definition of sincerity, that is the best way to know it by: A man that doth much to *God*, and not out of love, all that he doth is out of hypocrisie, hee is an hypocrite, and there is a wo belongs to him. So that as we deale with counterfeit wares, we break them in peeces, or we set markes upon them, as we do with counterfeit peeces of gold and silver, we bore holes in them, as condemned peeces; so the *Lord* proposeth a woe to such as love him not, for in that hypocrisie consists, when a man doth much and doth it not out of love.

Againe, hee that breakes the Law, you know there is a curse belongs to him: Now there is a double keeping of the law, a strict and exact keeping of it, and there is an evangelicall keeping of it, that is, when you desire and endeavour to ful-

B b 2

fill

Hypocrisie
what.

Reas. 2.
He breakes
the Evangelicall
law.

fill the Law in all things : and accordingly there is a double curse, there is a curse that followes the breach of the morall law that belongs to all mankinde, till they be in *Christ*; there is besides an Evangelicall curse that followes upon the Evangelicall breath of the law. Now when a man loves not, hee breakes the whole law : for as love is the keeping of the whole law, so the want of Love is the breach of the whole Law; because though hee may doe many things of the Law, though he may keep the Sabboth, though he may deale justly, though he may heare the word, and doe many things, yet because it is not out of love, he breakes the whole law. When he breakes the law thus, there is a curse belongs to him, and it is the curse of the Gospell that cannot be repealed, it is more terrible than the curse of the Law. And therefore hee that loves not, is in a cursed and damnable condition.

Reason. 3.
Hee is an
Adulterer.

Againe, you know, in the law of God an Adulterer ought to die. As in the law of triall; when the woman was to drinke the cursed water, if she were an Adulteresse, it was a curse to her, the Lord appointed it to bee death to her. Now he that loves not the LORD is an Adulterer, that is, hee is false to the LORD that should bee his husband. And when he loves not the Lord, hee doth love somewhat else: And doth it not deserve a curse to preferre pelfe before the Lord? That he should love pleasures more than GOD? That hee should love the praise of men, more than the praise of GOD? And this is the case of every man that loves,

loves not the Lord, he loves the world: and hee that loves the world is an *Adulterer and an Adulteresse*, saith St. *Iames*.

Lastly, when the Lord shall bee a suiter to us, when God shall offer his owne Sonne to us in marriage, and wee refuse him, when *Christ* shall come from heaven to shew us the way to salvation, and to guide our feet into the way of peace, and wee shall either be carelesse or resist it, doe you not thinke the Lord will bee filled with indignation against such a man? Will he not be angry with such a man? Is not the Sonne angry when he is not received? *Kisse the Sonne, lest he be angry*: Will he not lay *the Axe to the root of the tree*, and cut off such a man, as men doe bryers and thornes, *whose end is damnation*? This is the case of all those that love not, when they reject the Lord, and the Lord shall come to be a suiter to them, and they will have none of him. This is enough to cleare this to you, That whosoever loves not, is in an evill condition, in a state of damnation, he is not in *Christ*, he is a man without the Covenant. We come to make some use of this.

If it be of such moment to love the *Lord*, then let every man looke to himselfe, and consider whether hee have in his heart this love to the Lord Iesus; for as it is with men, although you may doe them many kindneses, yet if it proceed not from love, they regard it not: so it is with the Lord, whatsoever you doe, though you may doe much, though you pray never so constantly,

Bb 3

though

Reas. 4.
Because hee
sights Gods
offer.

Vse 1.
To examine if
we love *Christ*.

though you sanctifie the Sabbath never so diligently, doe what you will, yet if you love him not, he regards it not : Neither circumcision is any thing, nor uncircumcision is any thing, but love. Indeed, when a man doth love him, the Lord beares with much, as you see hee did with *David*, because he was one that loved him. But when you love him not, performe never so much, he rejects all, he heedes it not : As you see it was with *Amasiah*, you know how much he did, yet it was not accepted, he did it not with a perfect heart, that is, he did it not out of love. And therefore the Lord doth with us as we doe with men, when men have false hearts, we see they love us not, wee say they doe but complement. So the Lord Iesus doth. This should helpe us to discover our selves, there is no way to discover hypocrisie, none so sure a signe of it, as where love is not.

And therefore learne by this to know your selves, and to judge of your condition : It may be, when wee confesse our sinnes, wee have not thought of this, that wee love not Christ, or at the least, we have not considered what a sinne it is, but you may know what a sinne it is by the punishment of it : *1 Cor. 16. 22. Let him be accursed that loves not the Lord Iesus.* You may know the greatnesse of the sinne by the greatnesse of the punishment, for the punishment is the measure of the sinne. and (marke it) he doth not say, if you beleieve not in the *Lord Iesus*, or if you doe not obey him; but if you love not the *Lord Iesus* :
That

1 Cor. 16. 22.

That is, if there bee an omission but of this one thing, that you love not, let such a man be accursed, yea, *let him bee had in execration to the death.* Therefore consider this, how great a sinne it is, not to love the LORD. And when you consider your sinnes, and make a catalogue of them, looke on this, as that which discovers to us the vile-nesse of our natures, as *Paul* saith of lust, *I knew not that it was sinne, but by the Law*, but when sinne began to live, hee dyed: So I may say of this, it may be men take not this into consideration, this sinne, that they have not loved the Lord; and therefore learne to know it. When we consider this, that he is accursed who loves not CHRIST, it may open a crevise of light unto us, to see what condition wee are in, how cursed our nature is, how hainous this sinne is, when a man sees that there is a cursed man, a man whom the Lord sets himselfe against, a man whom the Lord is an enemy to, whom hee puts all the strength and power he hath to confound, when he sees there is a man whom the Gospell curseth, which is more terrible than the Law, because the curse of the Law may bee repealed, there is a remedy for that in the Gospell: But the Gospell, if that curse a man, there is no remedy: This should humble us; for the Gospell should humble us as well as the Law. And there are sinnes against the Gospell as well as against the Law, and whatsoever is sinne should humble us, yea, the sinnes against the Gospell are greater than the sinnes against the Law: And therefore in this sense the Gospell is

fitter to humble us. Now when a man comes to consider his finnes, it may be possibly, he looks to finnes especially against the morall Law; but you must learne to doe more than that: begin to thinke, Have I received the *Lord Iesus*? Have I beleevved in *Christ*? These are great finnes against the Gospell: and these sins should chiefly humble us. If you thinke I presse this too hard, consider the words of the Apostle I named, *Let him bee accursed that loves not the Lord Iesus*: Let these words be sounding in your eares, compare your hearts to them, sometimes cast your eye on the one, and sometimes on the other, and see if it be not absolutely required to love the LORD. And againe, reflect on your hearts, and see if you bee in the number of those that doe love him.

6. Tryalls of
love to God.

1. Tryall of
love by the af-
fections.

And take heed herein that you deceive not your selves, for it is the manner of men, when we presse the love of *Christ* upon them, they are ready to say, I hope I love the LORD, I hope I am not such a miscreant as not to love him; yea, but consider whether thou doe or no: it is true, thou maist deceive me or another man when thou professest love to *God*; but in this thou canst not deceive thy selfe; for a man knowes what he loves, love is a very sensible and quicke affection. When a man loves any thing, when hee loves his wife, loves his friend, loves his sonne, loves his sport, his recreation, he knowes he loves it, he hath the sense of that love in himselfe. Therefore consider with thy selfe whether thou hast any such stirring affection towards the LORD *IESVS* or no; doest thou

thou feele thy heart so possessed with him? Art thou sicke of love, as the Spouse saith in the *Canticles*, *I am sicke of Love*? That is, are you grieved when he is absent? Are you glad when you have him? When you can get into his presence? For there is a kinde of painefulnesse in love: and all painefulnesse is of a quick sense. When it is said, the Church was sicke of love, sicknesse is painefull: And therefore when you want the LORD, when there is a distance betweene him and you, when he doth not looke on you as he was wont, there will be painefulnesse in it and griefe.

1. By griefe.

Againe, there will be much joy and gladnesse when you have him. Therefore let it be one way to examine your selves, if you feele such a love towards him or no.

2. By joy.

Besides that, let mee aske thee if thou walke with the Lord, if thou converse with him, if thou bee perfect in his presence, if thou doe as *Enosh* did, walke with the Lord from day to day; as it is an argument of an evill man, that he walkes not with the LORD, that he *restraines prayer from the Almighty*, that is, that he doth not converse with him: So is it a great argument of love to desire GODS company, to desire to be with him, to walke with GOD: (to use that phrase.) You will say, What is that to walke with him? To walke with him is to observe the LORDS dealing with you, and to observe your carriage and dealing to him againe, that there may be continuall commerce and intercourse every day, that continually every houre, every moment, you would consider

2. Tryall, by walking with the Lord.

To walke with God, what.

sider and thinke what the LORD doth to you, what his carriage is to you, what passages of his providence concerne you. Againe consider what you doe to him, what carriage there is betweene you: I say this conversing is an argument of love. Shall a wife professe love to her husband, and never come where hee is, never be within doores, and never bee in his company? So, will you say you love *Christ*, and not be frequent in prayer, or neglect and slight that duty, seldome converse with him, and seldome speak of him? When you love your friend, you are with him as much as you can, you love to speake with him, and to speake of him: So it is with the Lord, if you love him, certainly you will love his company, you will love his presence.

3. Tryall, by
the diligence
of Love.
2 Thes. 1. 4.

Besides, if you love the Lord, you know, love is a diligent thing: and therefore it is called diligent love, 1 Thes. 1. 4. *Effectuall faith, and diligent love*: that is, when a man loves a thing, he is diligent to obtaine it, he spares no labour, no cost, he cares not what he doth so he may get it; much labour seemes little to him, many yeeres seeme a few dayes, hee cares not what he doth so he obtaine it, he is diligent and laborious. Doe you take this paines to draw neere to GOD, to get grace, to excell in it? Are you willing to put your selves to it, to deny your selves in your ease, to take some time from other businesse, and to bestow it this way? are you content to put your selves to a harder taske, to forbear things that are pleasant according to the flesh, to take paines for

for the Lord? If you love *God*, it will make you diligent. A man will take paines to get the thing he loves.

Besides, love is an affection that would enjoy presently the thing it loves, it cannot endure deferring. And therefore when a man professeth he loves the Lord, and yet will deferre to come in, saying I will serve the *Lord* perfectly, but not yet, not till my youth bee a little more over, not till things be thus and thus with me, then I will; it is certaine thou lovest him not: for it is true of every affection, that which is a true and right affection, that which is an hearty affection, it is present. If a man desire any thing, he would have it presently, hope would be presently satisfied: and therefore *hope deferred is griefe*, and love deferred is a great griefe: So that if you finde a disposition to put it off in your selves, I will doe it, but not yet; certainly you love not the Lord. It may be if you were sure to die within a week or a month, what men would you be? how perfectly would you walke with *God*? how would you have your hearts weaned from the world more than they be? Well, if you love the Lord, you will doe as much presently, though much of your life remaine; for love is a present affection, it cannot endure deferring, but it would have full communion; and that speedily and presently: so is it with that affection where you finde it.

Again, if you examine your selves further, if you have this love in you, you may know it by this, Love is a thing that is well pleased with it selfe

4. Tryall, desire of present enjoyment of the thing beloved.

5. Tryall of love it is its owne wages.

selfe, as we say, *Love desires no wages*, that is, it carryes meat in the mouth of it, it is wages enough to it selfe, it hath sweetnesse enough in it selfe, it desires no addition : So it is when a man loves, Love payes it selfe, I say, it is its owne wages. And therefore if you love the Lord, you shall know it by this ; you serve him, and serve him with all your might, with all your strength, though hee should give you no wages. *Jacob*, as you know, served for *Rachel*, the very having her was wages enough : So if you love the LORD, the very enjoying of the LORD, the very having communion with the Lord, the very having the assurance of his favour, that you might say, *My Beloved is mine, and I am my Beloveds* : this is wages enough to a man that loves indeed, to such a man, though there were not heaven to follow, though there were not a present reward, nor a future, yet hee would love the LORD ; and if hee love him, there will bee a delight to serve him : and enough to him is the Lords favour, as CHRIST saith, *It is my meate and drinke to doe my Fathers will* : that is, though there were no other meat and drinke, though there were no wages, yet this was as pleasant to him as eating and drinking. Aske thine owne breast, whether in any thing thou lovest, if the very enjoying of that, though there were no other wages superadded, if that were not motive enough, if it were not comfort enough, and wages enough to cause you to doe it ?

But

But besides all this, to name one more, if you love the *Lord*, it will make you, it will constrain you to please him, it will put such necessity upon you to obey him in all things, to doe what he requires, whatsoever is for his advantage, that you cannot chuse but doe it; as the Apostle saith 2 Cor. 5. *The Love of Christ constraines us*: What is the meaning of that? That is, I cannot choose but doe it, it makes a man doe it whether he will or no; it is like fire in his breast, hee cares for no shame, it makes him go through thicke and thin, the love of *Christ* constraines us. It is true, I confesse, I may lose my reputation, you may reckon me a mad man, some men doe thinke me so, but that is all one, I must doe it, the love of *CHRIST* constraines me. So that where love is, it is such a strong impulsive in the heart, it carries one on to serve and please the *Lord* in all things, that he cannot choose but doe it. As a man that is carried in a strong streame, or as one that is carried in a crowd, or as one that is carried in the hands of a strong man, so a man is carried with this affection that hee cannot choose. You will say, this is strange that love should compell, it doth nothing lesse. It is true, you must know, when the Apostle saith, *The love of Christ constraines me*, it is a *Metonymie* from the effect, that is, love makes me doe it in that manner as a man that is compelled, that is the meaning of it. So it hath the same effect that compulsion hath, though there bee nothing more different from compulsion than love. And therefore know that
of

6 Triall of
love by its
constraining
to please God.

2 Cor. 5.

Object.

Answer.

How love
is said to
constrain.

of love, that it is such a change as drawes one to serve the *Lord* out of an inward attractive. Thence I take that note of love, such a thing as puts it on, such a thing as riseth from an inward inclination of the minde ; from an inward principle, so that there is no other spurre, no other attractive, but the amiableness of the object.

Now when a man shall finde this in himselfe, that hee hath all these, hee findes that he hath such a sensible love, that hee knowes hee loves the *Lord Iesus* : Againe, hee findes an earnest desire to be in company with him, to walke with the *L O R D* from day to day: Againe, hee is exceeding laborious and diligent to get this love, to get this assurance of favour, and to excell in that grace, without which hee knowes hee cannot please him : Againe, when the affection is present, you would have communion with the *Lord*, and you would not have it deferred : Againe, when a man shall be well pleased with that hee doth, it is enough that hee hath the *Lord* himselfe, though there were no other wages : And when hee findes such a strong impulsive in him, in his owne heart, that carries him on to serve the *L O R D*, that hee cannot choose but doe it ; then you love the *L O R D*: And if you love the *Lord*, you are in *C H R I S T*. But if these things be not in you, you doe not love him : and then, what is your condition ? You know what the Apostle saith, *Hee that loves not, let him be accursed, let him be*
had

had in execration to the death. I should prosecute it further, and shew the reasons why wee should love the Lord, as there is great reason: But that I must deferre till the afternoone.

(∴)

FINIS.

THE



THE SECOND SERMON.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



Similie.

He last tryall of our love to Christ was its constraining vertue. Love will constrain you to serve him, you cannot choose but do it, it so constrains a man, as the weight of a stone compelleth it to go to the center, as the lighnesse of the fire compels it to ascend up : for such a thing is love, a strong inclination of the heart, when the soule purs it selfe on any thing from an inward principle, from a botome of its owne, when it is carried on with no other motive but the amiableness of the object.

Now

Now to conclude this, wee must beseech you to consider your owne condition, and examine your selves by these rules, that you may be able to say as *Peter* said, *Lord thou knowest I love thee*: that is, to have such an assurance, that your hearts may be well affected towards Christ *Iesus*, that you may love him, that you may be able to say to God, who knowes our hearts, searcheth our reins; that knowes all the windings and turnings of your soules, *Lord thou knowest that I love thee*. Since it is a matter of such moment, wee should be carefull to examine, if we finde that we have not yet this love: for wee must know, that all that we have, all that we doe, it will nothing availe us, but *faith which worketh by love*. And if you object, why doe yee preach damnation to us? do you tell us we are in an evill condition for want of this love? I answer, it is profitable for you, while you are in such a condition, to have it preached, it is good for you to speak this damnation to your selves, that while yet there is hope you may seek to be healed, that you may be translated into another condition, that you may not perish in the evill day; when there shall be neither hope nor helpe for you. For you must know, that when wee deliver you these signes of examining your selves, our end is not to grieve you, this doctrine tends not to destruction, but to discover to you your owne hearts, that you may know your owne condition, that if you want it, you may seek after it. If therefore you find a want of this love, that we will doe next, shall be to shew you what

Cc . reason

An exhortation to search if we love Christ

Quest.

Ans.

It is profitable to preach damnation to men out of Christ.

7. Motives to
love Christ.

He is worthy
of our love.
Psal. 18. 3.

All excellen-
cie in God.

reason you have to love the **LORD** Iesus: for there is no better way to get it in you, than to describe him to you, to shew you what cause there is of loving him: if wee were able to present him to you as he is, we should effect this thing, but that must be the worke of the holy Ghost; notwithstanding we will briefly open to you such reasons as we find used in the Scriptures.

And first, let this move you to love him, that he is worthy to bee beloved, as *David* speakes, *Psal. 18. 3. The Lord is worthy to be praised*: so wee may say, the Lord is worthy to bee loved: for what is it that makes any thing worthy of love, it is the excellency that wee finde there. Now in the **LORD** there is all kinde of excellency: whatsoever there is that is amiable under the **Sunne**, all that you shall finde in him more abundantly: If ever you see any thing in any creature, any thing amiable in man, if ever you saw any beauty, any vertue, any excellency, all these must be more abundant in him that made these creatures. And therefore if you have a love, as there is no man without some love or other, some creature seemes beautifull to you, thinke with your selves, this is more in the *Lord*. If ever you see excellency in any man, if ever you see any noblenesse, any holinesse, any excellency of disposition, know that it is more abundantly in the *Lord Iesus*: Let these rivers lead you to that Ocean, to that abundance of excellency that is in the *Lord*. And if you love any creature, let it be with a little love, let your affection bee proportionable to the object; as it exceeds

exceeds in the *Lord*, so let your love exceede towards him, to *love him with all your soule and all your strength*. And know this, that hee hath not onely that in an omnipotent manner, that is but sprinkled among the creatures, they have but a sparke, but a drop of it; but also there is this in the *Lord*, that there is nothing in him but that which is amiable: every creature hath some imperfection in it, there is somewhat in it may cause averſation in you, there is no man but hath some weakeneſſe, but hath some infirmitie, there is no creature but it hath some want, some defect in it: but in the *Lord* there is no want, there is nothing to put you off; but as the Church ſaith, *Cant. 5. Hee is wholly delectable*: that is, there is nothing in him but that which is amiable. It would bee a very profitable thing for us in this caſe often to thinke on the *Lord Jeſus*, to preſent him to our ſelves in our thoughts, as the ſpouſe doth *Cant. 5. ſhe conſiders her wellbeloved is the faireſt of ten thouſand*: ſo wee ſhould behold the perſon of our husband. You know it is but a harlotry love to conſider what wee have by our husband, to conſider what riches hee brings, what honour and not often to contemplate upon his perſon, and upon his vertue and excellency: wee ſhould learne to doe this with the *Lord*, that wee may love him. Therefore that you may helpe you a little in this contemplation, wee will ſhew you how the *Lord* hath deſcribes himſelfe: *Exod. 34.6.* when the *Lord* deſcribe himſelfe to *Moſes*; thus he declares his owne name, *The Lord Je-*
hovah,

Imperfection
in every crea-
ture.

Cant. 5.

Exod. 34.6.
opened.

Why we love
not the Lord:

+

The Excellen-
cies of God in
Exod. 34.

IEHOVAH.

I AM.

hovah, strong, mercifull, gracious, long-suffering, abundant in kindnesse and in truth, reserving mercies for thousands, forgiving iniquitie, transgression and sinne, &c. We will a little open to you this description that the *Lord* gives us of himselfe, that so you may learne to know what he is; for the way to love the *Lord* is to know him: and indeed therefore we love him not, because we know him not; there is another reason, why in heaven, when we shall come to be present with him, wee shall love him so abundantly, but because we shall know him *face to face*; that is the reason the Angels and the Saints love most: And of every man amongst the Saints, he that knowes most loves most. Therefore it should be your labour to know the *Lord*. But to open, as I say, this description unto you.

First hee is *Iehovah*, that is, hee is a constant friend to whomsoever he is a friend; he is alway the same; for that is another name, by which the *Lord* describes himselfe to *Moses*, when he sends him to *Ægypt*, *I am that I am*, saith he, *say, I am hath sent me*: I take this word, that it comes from the same roote, *Iehovah* is described by that *I am*, and by that it is best understood; when the *Lord* calls himselfe *I am*, whereas every man may say, *I was*, and *I shall be*, this every creature may say; but the *Lord* saith, *I am*: that is, whatsoever the *Lord* was from eternity, the same he is to eternitie, there is no change in him: And that is a great excellency in him that may move us exceedingly to love him. You know when we meete with

a friend that is constant, that hath no alteration in him, that is a sure friend, have him once and have him for ever, it sets an higher price on him. When we can consider what the Lord is, that he hath dealt thus and thus with us, that he hath loved us; and when we consider he is constant in it, that hee embraceth them with *the sure mercies of David*, as they are called, that is, *his compassions faile not*, but when hee hath once begun to love, he loves for ever; it is not so with men, if they love us at one time, they forget us againe, as the Butler forgot *Ioseph*; when they are in prosperity they forget us, but the Lord knowes us in all our conditions; *thou hast knowne my soule in adversitie*. When wee are in a strait, friends of-times are backward to helpe us, but the Lord in such an exigen the is the same; he appeares in the Mount when there is no helpe in man; I say, this constancy, that God is alway the same to us, that his mercies are sure, for they are called *the sure mercies of David*. He shewed mercies to *Saul* too, but they were another kinde of mercies; *Saul* was not one that he had chofen to himselfe, and therefore his mercies continued not, for indeed he never loved *Saul* with that unchangeable love: But when hee loves any man as he loved *David*, his mercies are sure as they were to *David*. *David* was ready to step a side often as well as *Saul*, he let *Saul* goe, but he carried *David* along, they were sure mercies and such he shewes to all those that hee hath begun to love. That is the First, *I am*, or *Iehovah*.

Secondly, he is strong; *Iehovah*, strong, mercifull

God a constant friend.

2.
Almighty.

Almighty
what.

The creature
can doe but
some things.

and gracious, &c. that is, *Almighty*. What is the meaning of that, that he is Almighty? The meaning of it is this, that the Lord hath all the excellencies; those which we call graces and vertues, and qualities in men, all these abound in the Lord; for what serves any vertue for, or any quality that you have, but to enable you to doe something: if a man have any science or art, that is but to enable him to doe that which without it he cannot doe: if a man have the art of Arithmetick, hee is able to number, or if hee hath the art of Logicke, he is able to dispute: come to all morall vertues, What is temperance, but that which enableth us to doe such and such things upon such and such occasions? What is patience, but that which enableth us, to indure afflictions? So all that is excellent in man, all those amiable, those beautifull qualities wherewith the soule is adorned, are but so farre good as they enable a man to doe this or that. Now when the Lord is said to be almighty, the meaning is, hee hath all excellency in him, and he hath it in the highest degree, for in this sense G o d is able to doe more than any man, in regard of excellency; whatsoever a man is able to doe, you know how infinitely the Lord hath it beyond him, he is able to doe so much more, as hee is beyond any man: For that power, that attribute, that quality that is in man, it is not a quality in him, he hath it beyond any man. Againe, when a man is able to doe one thing, yet he is not able to doe another, one creature is able to doe this, another that: But the

the Lord is Almighty, therefore he is able to doe all things. And therefore this is a kinde of excellency, that is the second description, he is *Iehovah*, and he is Almighty,

But now when you heare that the Lord is thus constant, and thus exceeding in excellencie, a man will be ready to say, what is this to mee? I am a sinfull man, there is nothing in me but that which may turne away the Lord from me, and cause him to abhorre me.

Well, saith he, to comfort you, know that I am *mercifull*, exceeding pittifull, exceeding ready to forgive, though your sinnes be exceeding many, though they be exceeding great, yet the Lord he is mercifull, hee is ready to passe by all those infirmities. And that is another of his excellencies. You know we reckon it a very amiable thing in a man when we see him pittiful. This doth more abound in the Lord, than in any creature, there is no man in the world so ready to forgive as God. If he were not *God*, if he were as man, my brethren, could he beare with us as he doth? Let us doe to a man injuries and injuries, againe and againe, and never give over, what man can beare it, doth hee not in the end withdraw himselfe, and will no more be reconciled? But it is not so with the Lord, when we have done all, *Yet returne to me, saith the Lord, Ier. 3. 1.* Well, but if we have such sins in us, suppose the Lord bee mercifull and ready to forgive, but yet there is no goodnesse in us, we have nothing in us why he should regard us, and why he should look after us: To that it is answered, the

Object.

Ans.

3.
Mercifull.

None so ready
to forgive as
God.

Ierem. 3. 1.

4.
Gracious.

To be gracious
what.

Lord is *gracious*, that is, though there bee no worth found in you, yet hee is ready to doe you good : as grace you know is proper to a Prince or a great man, that is said to be gracious to his subject, or to one that is very inferiour ; because hee can doe nothing to deserve it, it is called grace. For grace, you know, is nothing but freeness, and to be gracious is to doe things freely, when there is no motive, no wages, when there is nothing to winne him, but of free grace hee doth it. So the Lord doth what he doth of his free grace, *he hath mercy on whom he will have mercy* ; that is, when all men did stand before him alike, though there were nothing, when there was no cause why the Lord should regard one more than another, yet *He will have mercy on whom he will have mercy*, that is, he is gracious, though there be nothing in us to winne that love at his hands. Well, but yet we may be ready to object, it is true, the Lord hath bin thus to me, he hath bin very mercifull to forgive me my sinnes, hee hath beene very gracious to me to shew me favour when I never deserved it, but after I was put into such a condition, I provoked him to anger by relapsing into sinne againe and againe; after I have beene in a good estate, I have broken the covenant with him, I continued not in that good estate that out of his mercy he hath put me into.

5.
Long suffering.

To this he answers, *He is long suffering*, that is, though you provoke him out of measure, though you have done it againe and againe, he continues patient, you cannot weary him out, but *his mercy endures*

endures for ever : you know that if there were an end of his mercy, that, on your sinning, hee should give over to be mercifull, his mercy did not indure for ever, therefore it is laid, *He is long suffering*, because though your sinnes be often repeated, yet the Lord as often repeats his mercy, therefore there is a multitude of mercies in him, as there is a multitude of sinnes in you, there is a spring of mercy in him, that is renewed every day, he opens a spring for *Iudah*, and *Ierusalem* to wash in, it is not a *Cesterne* but a *Spring*, that is renewed as much as your sinnes, that as you are defiled daily, so the Lords mercy renewed to wash away those sinnes, he is long suffering. But besides all this he goes yet one step further; he is *abundant in kindnesse* and in truth: that is, if you would know the Lord yet further, whereas you may thinke *He is a terrible God*, because of his great Majestie, and power, and therefore that those disharten you, as wheresoever you finde terriblenesse, that (you know) puts off, it is contrary to love : and therefore the Lord to winne us the more, tels us : that though he be so great as God as he is, yet he is *abundant in kindnesse*, that is, *He is exceeding ready to beare with us*, that looke what you finde in a kinde Husband, in a kinde Father, or in a kinde friend, that you shall finde in the Lord, hee is exceeding kinde to you, he is not harsh, he is not stiffe, he is not ready to observe all that you doe amisse, if you will aske any thing at his hands, if you want it, (as therein kindenesse doth consist) he is ready to do it, whatsoever it is, he is a *God hearing prayer*,
hee

6.
Abundant in
kindnesse.

Kindnesse
wherein it
consisteth.

7.
Abundant in
truth.

8.
Reserving
mercy for
thousands.

hee saith, whatsoever you aske at his hands hee will doe it, can you have a greater kindnesse than this? If kindnesse bee an attractive to winne love, hee is kinde, and hee is abundant in it. If you will not beleewe this assertion, this affirmation, this description of himselfe, hee tels you hee hath promised, and he will be as good as his word, he is *abundant in truth*, that is, as if hee should say; I am not onely of such a nature and disposition as I have describ'd my selfe to be, but besides this I am engaged to you, you have many promises I have made you, I have sworne I will doe thus and thus: Therefore I will adde this to this disposition, *I am abundant in truth*, that is, you shall finde me as good as my word; and not so onely, but I will be better than my word: *I am abundant in truth*, that is, his performances exceede, they runne over, whatsoever hee hath said, hee will surely doe it. Consider this, consider how many precious promises you have, consider what the Lord hath said hee will doe for you, how full the Scripture is of promises every where; remember this, the Lord is abundant in truth, he will doe them and overdoe them, hee will fulfill every word that hee hath said. And that he may give you a prooofe of it, he addes, that *Hee reserves mercy for thousands*, that shewes hee is abundant in kindnesse and in truth: as if hee should say, when any of you doe mee service, when you are faithfull as *Abraham* my servant was, I am bound no more but to reward your selves, but I am abundant in mercy and forgiveness,

giveness, reserving mercy for thousands : The Lord cannot content himselfe to doe good to a mans owne person, but to his children, to his generation. As *David* when he loved *Barzillai* and *Jonathan*, it extended to their posterity, when his love was abundant : so the Lord reserves mercy for thousands.

Lastly, because the objection still comes in when you have such a description of the Lord : I, but my finnes are still repeated ; he addes in the conclusion, hee is a *God* still *forgiving iniquitie, transgression and sinne*. Why are those three words put in ? That you may know that hee forgives finnes of all sorts ; for every man is ready to finde some peculiarity in his finnes, hee thinkes such and such finnes cannot be forgiven, finnes that I have committed thus and thus : Nay, saith the Lord, what finnes soever they are, of what nature soever, he forgives iniquity, he forgives naturall corruption, he forgives lesse infirmities, hee forgives greater rebellions ; and hee is still doing it, for so the word signifieth, hee is still and still forgiving iniquitie, transgression and sinne. So we have shewed you what the Lord is, that you may learne to know him : therefore wee will conclude this first, and say to you as the Spouse saith, *Cant. 5.* Such a one is the Lord, and *such a one is our welbeloved, oh you daughters of Ierusalem*, that is, *he is wholly delectable*: if we were able to shew him to you, it must bee your labour to consider him, that you may learne to know him, and to love him.

9.
Forgiving iniquitie transgression and sinne.

Cant. 5.

Secondly,

2. *Not.*
His greatnesse

Deut. 10. 17.

3. *Not.*
The easiest
conditions
he requires of
us.

Secondly, when you know this and consider what the Lord is, and what excellency is in him, consider in the next place the greatnesse of the Lord, and know that this great God is a suiter to you for your love, that is, hee that makes towards you. If a great King, or if your potent neighbour should sue to you for love, would not that move you? You know the weaker should seeke to the stronger, men of meaner condition should seeke to him of higher place; when the great God beseecheth us to be reconciled to him, when hee desires to be at peace with us, and to bee friends with us, I say, the greatnesse of God is a great argument to move us to love him: as you have that *Deut. 10. 17.* When the Lord reasons there with the people to perswade them to love him, saith hee, *I am the God of Gods, the Lord of Lords, mighty and terrible*: as if he should say; this great God hath done all this for you: and this he requires at thy hands, that thou shouldest love him, when he shall desire but this, refuse it not. If one that we contemne, one that is beneath us, should seeke our love, wee are not so ready to returne love againe; for wee say, hee is below; But when we consider God in his Majestie and greatnesse, that he should seeke to be reconciled to us, that should move us, that should win our hearts to him.

Besides, consider what the Lord might have required of you; you know you are his creatures, you know what a distance there is betweene the Lord and you, if he had put you on a harder task, you ought to have done it, if hee had said to us, you

you shall offer your children to mee in sacrifice, you shall give your owne bodies to-bee burned, you shall be my slaves, who could have said any thing to that, for hee is the *Lord* the great God, our soveraigne Creatour : But now when the *Lord* comes and askes no more at our hands but this, you shall love mee, will you deny it him ? This is effectually urged in the same Chapter, *Deut. 10. 14.* where *Moses* (marke the manner of urging it) had described to them what the *Lord* had done for them, that hee had brought them into that good land, &c. And now, saith he, *What doth the Lord require of thee for all this, but onely this, that thou love the Lord thy God ?* As if he should say, the *Lord* might aske much more at thy hands ; if he had, thou hadst no reason to denie it ; but all that he requires is that thou love him : and wilt thou deny this unto him ?

Deut. 10. 14.

Besides, consider who it is that hath planted this love in thy heart, is it not the *Lord* that gives thee this very affection ? And when hee calls for this love againe at thy hand, doth hee call for more than his owne ? Shall hee not gather the grapes of his owne Vineyard ? and shall hee not eat the fruit of his owne Orchard ? Hath not hee planted in us these affections ? and ought they not not to bee returned to him, to serve him, and to pitch on him ?

4 *Motive.*
God hath
planted love
in us for this
end.

Besides, consider you are engaged to love the *Lord*, and that should bee a great motive to us : in *Iosh. 24. 12.* *You are witnesses that you have chosen the Lord this day to serve him : And they said we are witnesses :*

5 *Motive.*
We are enga-
ged to him.
Iosh. 2. 12.

If we love not
God, wee rob
him.

Deut. 32. 13.

witnesſes : that is *Iofuahs* ſpeech to the people: As if hee ſhould ſay to them, you are not now to chooſe, you are now engaged, you cannot goe backe, you have professed you have choſen the *Lord* to ſerve him, therefore you are witnesſes againſt your ſelves. So I may ſay to every man that heares me, you are engaged to love the *Lord* : Why ? Becauſe you have choſen him for your husband, you are baptized in his name, you have taken him for your Maſter, and for your Father, therefore he may challenge it at your hands as right, for *hee is your Father* : and where is his honour then ? *Hee is your Maſter*, and where is his feare then ? That is, you are engaged, he may challenge it juſtly, you are his, hee hath bought you, yea he hath overbought you, he hath paid a price more worth than we, hee hath bought us with his blood : And what hath hee bought us for but to be his, that is, to love him ? Therefore when we love him not, wee robbe *G O D* of our ſelves, we doe an unnaturall thing, it is treachery and injuſtice in us. As you know, it is one thing in a woman that is free from her husband to neglect a man that is a friend, but when ſhe hath engaged her ſelfe, and the match is made, now it is adultery. So every one of us that loves not the *Lord*, ſinnes the more, becauſe he is engaged to him : *Deut. 32. 13. Thou forſookeſt the ſtrong God of thy ſalvation, thou forſakeſt him to whom thou art engaged*, he is the ſtrong *G O D* of thy ſalvation, he hath done thus and thus, for thee. Therefore conſider this, for ſeeing you have ſuch an affection,

affection as love is, you must bestow it some where, somewhat you must love : and you must know againe it is the best thing you have to bestow, for that commands all in you, and where will you bestow it ? Can you finde any creature upon whom to bestow it rather than the *Lord* : Will you bestow it upon any man ? The *Lord* exceeds them, as *David* saith, *who among the gods is like thee* ? That is, take the most excellent among them, that therefore are reckoned as gods, yet who among them is like unto thee ? or whom will you bestow your love upon, your wealth, or your pleasures, or your phantasies ? You must thinke the *Lord* will take this exceeding evill at your hands, that you should bestow this affection elsewhere than on him whom you are engaged unto, to whom you are bound so much, who hath done so much for you.

But that which moves us most is particulars. If a man consider what the *Lord* hath done for him in particular, remember what passages hath beene betweene the *Lord* and you, from the beginning of your youth : *Ier. 2. Neither said they where is the Lord that brought you out of the land of Egypt through the wilderness : I remember thee from the land of Egypt, &c.* That is, let a man consider Gods particular dealing with him, for when the *Lord* would stirre up *David*, and melt his heart, and bring it to a kindly sorrow for his sinnes, hee takes that course : *2 Sam. 12. 7.* It is *Nathans* speech to him, saith hee, *Did not the Lord doe thus and thus ? Did hee not make thee King of Iudah and*

Love is the best thing in a man.

6. Motive.

What the *Lord* hath done for us.
Ier. 2.

2 Sam. 12. 7.

Israel ?

Israel? Did not hee give thy Masters wives and thy Masters houses into thy bosome? And if that had not beene enough, he would have done thus and thus. So let every man recount the particular-kindneses and mercies he hath received from the Lord; and when we consider that it is he that doth all, that it is he that feeds us, that it is he that clothes us, we have not a nights sleepe but he gives it to us, we have not a blessing but it is from his hand, there is not a judgement that we escape, but it is through his providence: I say, the consideration of these particulars should be as so many sparkes to breed in us a flame of love towards the Lord, to thinke with your selves when you have done all, how unreasonable a thing it is, how unequall a thing that you should forget this God, that you should never thinke on him, that you should not love him, he that hath done thus much for you.

7 Motive.
The Lord
loves us.

Gal. 2. 20.

And last of all, consider that the Lord loves you, for that is the greatest motive to winne us to love him; for as fire begets fire, so love begets love. This was the cause that Paul loved the Lord, Gal. 2. 20. *He that loved mee and gave himselfe for mee,* saith hee; I will not live any more to my selfe, but to him; he hath loved me, and gave himselfe for me; he hath loved me, and there was that testimony of his love, hee gave himselfe. I say, consider this love of the Lord, and let this beget in you a reciprocall affection towards him: Put all together, and consider Lord is worthy to be beloved, and he that is so great sues to you for your love, that he that is God, that plan-

ted

ted that love in your hearts, and therefore hee doth but call for his owne, that hee that hath done you so many kindenessees, that you are so engaged to him, that you are now bound unto, you are not now to chuse; at the least come to this, to say hee is worthy to be beloved, bring your hearts to this, to desire to love him.

You will say, we may desire long enough, but how shall we be able to doe it?

I will tell you in a word, and so conclude. First, you must pray for it, it is a lovely sute, when we come to the *Lord* and tell him, that we desire to love him, that we would faine doe it if we could, and beseech him not to deny us that request, that wee know is according to his will: doe you thinke that the *Lord* will refuse you in that case, especially if you beg it importunately at his hands.

For if you object and say, we have prayed and have not obtained it; know, that to love the *Lord* is a precious thing: and therefore the Apostle reckons it so.

You will say, How doth this prayer doe it? I say that it doth it partly by obtaining at *Gods* hands, for when you crie earnestly, hee cannot deny you: But as hee did with the lame and the blinde when they were importunate, hee never neglected any but healed them. When you crie to the *Lord*, and I say, I would faine love thee, but I cannot, will hee not bee as willing to heale thy soule, to give thee legges to runne after him, and eyes to see him, as hee was to heale the lame

Dd

and

*Object.**Ans.*

Means to enable us to love God.

I.

Prayer.

*Object.**Ans.**Object.**Ans.*

Prayer works love 4 wayes.

I.

It obtaineth it

2.
It brings us to
communion
with God.

3.
In prayer God
shewes him-
selfe.

4.
Prayer exer-
ciseth love.

Quest.

Answe.
Love a most
peculiar gift
of the holy
Ghost.

2 Theſſ. 4.

and the blinde, certainly he will not deny thee.

But besides that, prayer doth it, because it brings us to converse and to have communion with him ; by prayer we are familiar with God, by that meanes love growes betweene us : as you know when you converse with men, it is a meanes to get love.

Again, prayer doth it, because when wee are much in calling upon God, the Lord delights to shew himselfe to such a man, yea at such a time, for the most part, as he shewed himselfe to *Christ* when he was praying, as hee did to *Moses* and to *Cornelius* and others.

And againe, prayer it exerciseth this love, it blowes up the sparkes of this love, and makes a flame of it ; therefore much prayer begets much love : If you would be abundant in love, be fervent and frequent in this duetie of prayer, pray much and you shall finde this effect of it, it will beget love in you : You will say prayer is a generall meanes for other things: Why doe you put it as a particular meanes to get love ?

The reason is, because love in an especiall manner is a gift of the Spirit, a fruit of the holy Ghost, and it is true, it must be a peculiar worke of the Spirit to beget love. It is true, faith comes by hearing, and hearing begets faith, it is done likewise by the Spirit ; but love is more peculiarly than other graces, the gift of the holy Ghost. And therefore 2 Theſſ. 4. saith the Apostle, *You are taught of God to love one another* : That is, it is such a thing as God teacheth, or else our teaching

teaching will never doe it: that which he saith of love to the brethren, wee may say of the love of G O D; the LORD hath put love into man, man loves many times, and knowes not why, many times he hath reason that he should love, and yet he cannot because it is a peculiar gift of G O D. That naturall affection for a man to love his children, all the World cannot doe it, all the arguments in the World cannot perswade a man: for if arguments could doe it, we might perswade others to doe so; but none can love so as the father doth his child: and why? But because the *Lord* workes that in men. So the love of G O D is a peculiar worke of the holy Ghost, none are able to love *Iesus*, but hee in whom the *Lord* hath wrought it, in whom the holy Ghost hath planted this affection: Therefore the way to get it is earnestly to pray, to acknowledge the power of the holy Ghost, to goe to him, and say, L O R D I am not able to doe it: this acknowledgement of the power of the holy Ghost is the way to prevaile. Besides, you know the power of G O D is so transcendent beyond the pitch of our nature, that except the holy Ghost worke more than nature, we shall never be brought together in agreeablenesse and suitablenesse, wee are no more able to love the *Lord*, than cold water is able to heat it selfe: there must be somewhat to breede heat in the water, so the holy Ghost must breed that fire of love in us, it must be kindled from heaven, or else we shall never have it.

Secondly, another speciall meanes to enable

D d 2

you

a Meane to
consider our
finnes.

Object.

Ans.

We cannot
love Christ till
we be poore in
spirit.

you to love the *Lord*, as to consider your owne condition, to consider your sinnes, what you are, what hearts you have, and what lives you have lead?

You will say, how doth this beget love?

Yes; this is a great meane: *Mary* loved much because much was forgiven her, that is, *Mary Magdalen* had great sense of her sinnes; the *Lord* had opened her eyes to see what a one shee had beene, what sinnes she had committed: And because shee had that sense of her sinnes, her eyes were open to see her owne vilenesse: thence it is, saith he, shee loved much. For when we are humble and poore in Spirit, when we are little in our owne eyes, then the *L O R D* will come and shew mercy on us; when a man shall see his sinne, and shall thinke with himselfe, *I am worthy to bee destroyed*, I can expect nothing but death, and then the *Lord* shall come sodainely, as it were, and shall tell us, you shall live, and shall reconcile himselfe to us, this will command love. We shall never receive the Gospel so as to love *CHRIST*, till wee come to poverty of spirit, til we be thus humbled: as in the first of *Luke*, it is the speech of *Mary*, *My soule doth magnifie the Lord*: and why? because he had respect to the poore estate of his hand-maiden: when she was little in her owne eyes, and made no account of her selfe, and thought not her selfe worthy to be looked after, the *L O R D* comes and takes her, and vouchsafes her such an honour as to cause his owne Sonne to be borne of her: now she could not hold, but that was it that enflamed her

her heart with love to the LORD, my soule doth magnifie the Lord, because he had respect to the poore estate of his handmaid: So wee see in *David*, you never finde a greater expression of love in *David*, than at that time when hee was most humbled: when the Prophet came to him, and told him what the LORD would doe for him, that he would build him an house, *David* begins to consider what he was; what is *David* saith hee? *What am I, or what is my fathers house?* That is, I am but a poore miserable man, I am but thus borne, what have I done that the Lord should respect me so farre? If *David* had not beene so little and so vile in his owne eyes, those great mercies had never so wrought on his heart. And therefore I say, the way to make us abundant in love is to consider our finnes, to be humbled, to consider what we are, and to conceive from thence the kindnesse of the Lord: you know how it affected *Saul* when he came into the hands of *David*, that he had power to kill him, he considered what he had done to *David*, how he had carried himselfe to him, and hee saw *David*s kindnesse againe to him, but unexpected and undeserved it was, it melted his heart, it dissolved him into teares. So the love of the Lord, when we consider how we have behaved our selves to him, and yet hee hath offered us peace, and yet he saith, Returne and I will forgive you, I say, this would worke on the hardest heart: And therefore consider your sins, it is not enough to say I am a sinner, perhaps you are ready to doe so: But come to particular sins,

Ier. 3. 2.

3 meanes to
beseech the
Lord to shew
himselfe to us.

consider wherein you have offended the Lord, say you have done thus and thus, as *Paul* reasons with himselfe, *I was a blasphemers, I was a persecuter, an oppressour, and yet the Lord had mercy on mee:* so bee ready to say, I have committed such and such sinnes, it may bee uncleannesse, it may bee Sabbath-breaking and swearing, &c. yet the Lord hath beene mercifull or willing to receive mee to mercy: as that place, *Ier. 3. 1. If a mans wife play the harlot, will he returne to her?* No, hee will put her away, and give her a Bill of Divorcement: but you have done it, and done it oft, and with many lovers; and yet returne againe to me, saith the Lord: So I say, when *Christ* shall come to you, when you have committed such and such sinnes, and the Lord shall say to you, though you have done this, though you have done it often, yet returne againe to me, and I will receive you to mercy: I say, this should melt, our hearts and cause us to love the Lord.

I should come to the Third, that is, *To beseech the Lord to shew his owne selfe to you:* for indeed wee shall never come to love him till the Lord shew himselfe to you. It is one thing when we preach him to you, and it is another when the Lord shewes himselfe: For as the Sunne is not seene but by his owne light, there is no way in the world to see the Sunne, all the candles, all the Torchies cannot doe it, except the Sunne shew it selfe: So I say of the Lord, all the Preachers in the world, though they should speake with the tongues of Angels, they were not able to shew the

the *Lord Christ Iesus* what hee is: But if the *LORD* shew his owne selfe to you, if hee open the cloud and shew you his glory, & the light of his countenance, then you shall know the *Lord* after another manner than hee can shew him to you, with another knowledge more effectually: And when you have seene him thus, you shall love him, without this you shall not love him. And therefore pray the *Lord* to shew himselfe to you, as it was *Moses* prayer, *Exod. 33. Shew me thy glory.* What is that? That is, *Lord* shew me thy excellency which is exceeding glorious: You must thinke *Moses* asked not this in vaine, it was for some purpose, hee asked not meereley to satisfie his fancy, for the *LORD*, would not then have heard him: But what did hee aske it for? Surely that hee might love the *Lord* the more, by knowing him better. And when *Moses* came to aske it at the hands of the *LORD*, hee did assent, hee proclaimed, that is, hee revealed himselfe more than ever he did before. So I say to every one of you, if you bee earnest with the *Lord*, desire him to shew you his excellency, that you might love him more, serve him more, and feare him more, hee could deny you no more than he did *Moses*: for you must thinke, that this is no extraordinary thing for the *Lord* to shew himselfe. That which hee did miraculously to *Stephen*, when he opened the heavens, and shewed himselfe to the outward view, that hee doth ordinarily to the Saints, hee shewes himselfe to their mindes and inward affections. When wee

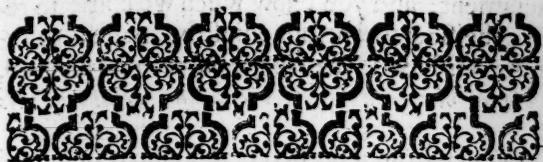
Exod. 33.

Why *Moses* desired the *Lord* to shew him his glory.

preach at any time, except the *Lord* shew him-
 selfe to you at that time, then our preaching is in
 vaine: for the word that we speake is but a dead
 letter, it will worke no more upon you, than a
 dead thing that hath no efficacy. But when the
 Spirit goes with the word, and hee openeth to
 you the thing that we speake, then it is effectually.
 Therefore *Paul* to the *Ephesians*, when hee had o-
 pened those great mysteries, hee concludes with
 this: *The Lord give you the Spirit of wisdom and
 revelation, to enlighten the eyes of your understand-
 ing, that you may know what the hope of your calling
 is, and what is the glorious inheritance of the Saints,
 &c.* As if hee should say, when I have said all
 this, it is nothing, it will not doe it; but he be-
 seecheth the *LORD* to give them the Spirit of re-
 velation, and then it is done. And so to conclude
 all, when we have said all we can to move you to
 love the *Lord*, it is all nothing except the *Lord* give
 you that Spirit of wisdom and revelation
 to open your eyes to see what is
 the exceeding greatnesse
 and excellency of
 his power.
 (∴)

FINIS.

THE



THE THIRD SERMON.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



VT of these words we have formerly delivered this point to you, that,

whosoever loveth not is not in Christ.

The last thing (in the prosecution of this point) was the meanes whereby this love is wrought in our hearts, which wee did not then finish, notwithstanding we will not proceed in it at this time, but rather alter the matter, and doe that which I did not then intend; because there are many this day that are to receive the Sacrament,

Sacrament, and you know when we come to receive the Sacrament, our chiefe businesse is to examine our selves. *Let every man examine himselfe, and so let him eate of this bread and drinke of this cup.*

We have often pressed on you the necessity of these two things :

First, that you may not omit the Sacrament when it is administred in the Congregation whereof you are members : for if they were to be cut off from the people that neglected the passeover, why should not this be accounted a greater sinne, and to deserve a greater punishment, to neglect the receiving of the *Lords Supper*, which is come in the place of the Passeeover, and is farre beyond it.

First, because it is more cleare, and it is more cleare because the doctrine is more cleare ; for it doth more lively represent Christ now exhibited in the flesh, than that which onely represented *Christ* which was then to come.

And secondly, because the mercy that you are now to remember is your redemption from sinne and from hell, a greater mercy than that which they were to remember in the Passeeover, which was their deliverance out of *Egypt* (though that was not all) therefore the neglecting of this must needs be a greater sin than the neglecting of that.

Now you see how strictly *God* layeth a charge upon them, that no man should omit the Passeeover, unlesse sicknesse or a journey hindred him,

The Sacrament of the Lords Supper is not to be omitted.

Reasons.

I.

The neglect of it is a great sin.

The Lords Supper beyond the Passeeover. in two respects

I.

It is more cleare.

2.

The mercy remembered in is greater.

him. Now consider this, you that have beene negligent in comming to this holy Sacrament; for it is a great sinne, and provokes God to anger, when he shall see that this ordinance which himselfe hath instituted, and which he hath laid such a charge upon you to doe is neglected.

Besides, doe you thinke it is a sinne to neglect comming to the word? And is it not as much to neglect this ordinance?

Besides, doe wee not need all helpes of grace? and is not this among the maine helpes?

Againe, as you ought not to omit it, so to come negligently to it, to come without examination, to come without a more solemne and extraordinary renewing of your repentance is to receive the Sacrament unworthily, *to eate and drinke judgement and damnation to your selves.* Now there are two sorts that receive the Sacrament unworthily.

First, those that are not yet in *Christ*.

Secondly, those that are within the covenant, but yet come remissely and negligently, and take not that care they should in examining their hearts: for though you ought to renew your repentance every day, yet in a more especiall manner you ought to doe it upon such an occasion. As women doe in scowring there vessels, they make them cleane every day, but yet there are some certaine times wherein they scowre them more: so wee should scoure our hearts in a more speciall manner upon this occasion. Now because this is the businesse that wee have to doe
this

2.

It is as great a sinne as to neglect the word.

3.

Wee need all helpes.

2 Men ought not to come negligently to it.

Two sorts receive the Sacrament unworthily.

1.

Those that are out of *Christ*.

2.

Those that are in *Christ*.

this day, wee will therefore handle the more fully that we touched lightly before, which is this examination, whether we love the *Lord Iesus* or no: for if you love not the *Lord Iesus*, you are not in him; for whatsoever you doe availeth not, if you have not faith and love. Therefore if you finde that you have not this love to *Christ*, that you are not *rooted and grounded in love*, you have nothing to doe with *Christ*, and if you have nothing to doe with him, you have nothing to doe with the Sacrament. And therefore we will shew you what properties of love we finde in the holy Scriptures.

10.
Properties of
love.
1 It is bounti-
full.
1 Cor. 13.

This is one property of love set downe in 1 Cor. 13. *Love is bountifull, and seeketh not its owne things*: that is, it is the nature of love to bestow readily and freely any thing a man hath on the party whom he loveth. We see, *Ioseph*, that loved *Benjamin*, as his love was more to him than to all the rest of his brethren, so he gave him a greater portion than the rest. It is the nature of love to be bountifull. What a man loveth, he cares not what he parts with to obtaine it. *Herod* cared not to have parted with halfe his kingdome, to please that inordinate affection of his. The *Converts*, in the Apostles time, how bountifull were they, laying all their goods at the Apostles feete? *Zacheus*, when hee was converted, and his heart was inflamed with love to *Christ*, he would give halfe his goods to the poore. But in generall, it is a thing that you all know, that love is of a bountifull disposition. If you would know then whether

ther you have this love to the *Lord Iesus* or no, consider whether you bee ready to bestow any thing upon him, whether you bee ready to part with any thing for his sake. *David*, when hee abounded with love to the *Lord*, you see how hee expressed it in his provision for the Temple, you see how hee exceeded in it, *An hundred thousand shekels of gold, and a thousand thousand talents of silver*: this, saith he, I have done according to poverty: As if hee had said, if I had beene able to doe more I would have done more, but this was as much as I could reach unto: herein hee shewed the greatnesse of his love to *G o d* in the greatnesse of his bounty. Take it in the love which we have one to another: where a man loveth, he denieth nothing. *Sampson*, when he loved the harlot, he denied her nothing that she asked of him. If you love the *Lord Iesus*, examine your selves by this; are you ready to bestow any thing for his advantage? are you ready to take all opportunities to doe somewhat for his glory? consider how many opportunities you have had, and might have had wherein you might have expressed and manifested this love to the *Lord Iesus*. Might you not have done much to the setting of a powerfull Ministry here and there? have you had not ability to doe it? Would it not much advantage the glory of *Iesus Christ* to make bridges (as it were) for men to goe to heaven by, and to make the high way that leadeth thither? A greater worke of mercy than these externall workes that appeare so glorious in the eyes of men:

To neglect opportunities of doing good argueth want of love.

Acts 20. 24.

men: to have blessed opportunities, and not to use them, because wee have streight hands and narrow hearts, is a signe he wants love to *Christ*.

In the passages of your life there is many a case, that if you were of a bountifull disposition, you might doe much good in. You know what *Paul* saith, which was a great testimonie of his love, *Act. 20. 24. My life (saith he) is not deare unto me, so I may doe any thing for Iesus Christ, so I may fulfill the course of my ministerie.* So examine your selves whether you can say thus upon any occasion; so that I may doe any good, so that I may help forward any good cause that may tend to the glory of *God*, my life is not deare unto mee, my liberty is not deare, my estate is not deare, my friends are not deare to me. You that have to doe in government, many cases there are, wherein, if you will doe any speciall good, you must part with something of your owne; *God* lookes to you and sees what you doe, and how your hearts stand affected in all these passages, aske your selves now whether these things be not deare to you: if there were love in you, it would cause you to doe more than you doe. It was *Dauids* great wisdom, when water was brought to him that was purchased at so deare a rate, when so high a prize was set upon it, hee would not drinke it himselfe, but powred it forth to the *LORD*; and therein he shewed the greatnesse of his love; that hee was willing to part with that which he so exceedingly longed for, which was bought at such a rate.

The

The like he did when he bought the threshing floore of *Araunah* the *Iebusite*, hee might have had it given him for nothing; *No*, saith he, *I will not offer to the Lord of that which cost me nothing*: As if hee had said, I shall shew no love to the *Lord* then, and if I shew no love to him, what is my sacrifice worth? For *David* knew well enough that *God* observed what hee did, hee observed what it cost him. The *Lord* observeth all that you doe: Beloved, hee knoweth your hearts, and seeth what motions you have, and prizeth your actions accordingly. If you finde any action for him, that cost you something hee observeth that likewise. I; *Rev. 2. I know thy works and thy patience*: so doth the *L O R D* say of every man, I know what such a service cost thee, I know what losse thou sufferedst when thou didst part with such a thing for my sake. Therefore if you would shew your love to the *Lord*, and would have a testimony in your hearts, that you have this love wrought in you, be not backward to bestow any thing upon *Christ*. The woman that brake the boxe of precious ointment, you see how the *Lord* accepted that worke of hers, so much, that he put it downe that it should never be forgotten. For love, where-soever it is, will open the heart, and open the hand, and bestow any thing upon *Iesus Christ*, that is in our power.

Now, if we examine whether love be amongst men by this signe, wee shall finde but little love, and wee may justly take up the complaint of the *Apostle*, *Every man seekes his owne things, and not the*

God observeth
what his ser-
vice costs us.

Revel 2.

the things of Iesus Christ. That is, when any thing is to be done, men are ready to enquire thus, it is the secret inquisition of their hearts; What is this to mee? What profit will it bring me? Wherein wil it be to mine advantage? And if they find it is a thing that will cost them something, and a thing that they shall get nothing by, how colde and backward are men to doe it? It is from this that men seeke their owne things.

Object.

But here every man will be ready to professe, and say that hee is not so strait handed, but he is ready to doe many things for *Christ*, that he is bountifull, and seekes not his owne things.

Answe.

Triall of the bounty of our love.

1.

When it crosseth advantage to our selves.

My beloved, let us trie this now a little: thou thinkest thou art so bountifull for the *Lord*, I would aske thee this; Doe st thou doe it purely for the *Lord* in such a case, when there is no profit nor praise with men, nor advantage redounding to thy selfe? Art thou as forward then as when there are all those respects? Art thou as abundant in it, as diligent and as ready to doe it? This discovers the falshood of mens hearts for the most part.

2.

When it crosseth selfe love.

X

And besides, take it in the case of selfe-love, consider what thou doest, when thine owne selfe-love shall come in competition with this love to the *Lord*: for in that wee shall know our love to the *Lord*, when wee deny our selves, when wee crosse our selfe-love, and reject and refuse it: for otherwise it is no thanke to us, when there is no inward crossing in us, no contrary affection drawing us another way. Therefore if you would know

know whether you love the Lord or no, trie what you doe in the things that are dearest to you, consider what you doe in those things that of all others, you are most unwilling to part with: for indeed herein is the tryall, as the Lord said to *Abraham*, when hee would have offered up his Sonne, *Now, Abraham I know that thou lovest me:* As if hee had said, this is a sure testimonie that thou lovest me, because thy sonne is not deare to thee. So I say, when you are to part with something that is deare to you, consider what you doe in such a case, consider whether you can say generally, *I account all things but as losse and dung for Christ.* It may bee thou art willing to part with something that thou carest not much for, but this is nothing. Some man will not lose his credit, that is deare to him; Examine thy selfe now, if thy credit bee deare to thee, art thou content to lose the praise of men for Christ? When thou art put to a hazard art thou content to suffer the losse of thy estate?

Every man hath some particular temptation, young men for the most part are *lovers of pleasures more than lovers of God*, and old men are lovers of their owne wealth more than of God. Therefore consider what you will doe now in your severall cases. Christ, you know, requires this at everie mans hands, that his Wife and Children, that his Father and Mother, and whatsoever is dearest to him, that hee should neglect it all for his sake; and herein a mans love is scene.

And when you have done all this, I will adde

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Every man
hath some particular tempta-
tion.

3.
When it is
done cheare-
fully.

Why God re-
quireth a
chearefull ser-
vice.

2 It is content
with nothing
but love a-
gain.

that further, though you doe bring your hearts to doe it, yet are you willing to doe it? Doe you doe it chearefully and readily? For why doth the Lord require that as a necessarie condition, that whatsoever is done to him might be done chearefully and willingly? For no other reason than this, but because hee regards nothing but that which commeth from love, and if it come from love, wee know, we doe it chearefully. Therefore consider, whether thou art willing to doe this cheerfully, & with a full hand, not niggardly and pinchingly; and by this you shall know whether you have this love to the Lord Iesus or no, whether you bee bountifull, whether you seeke the things of the Lord, and not your owne things.

In the second place, you shall finde this to bee one propertie of love (by which you may trie your selves) it will bee content with nothing but with love againe from the partie whom we love. If one love another, let him doe never so much, let him bee never so kinde in his actions towards him, let him bee never so bountifull to him, yet except hee have love againe, hee is content with nothing. Indeepe when wee doe not love a man, we can be content to receive profit from him, and it is no matter though his heart goe another way so wee enjoy it; but it is the nature of true love to desire to be payd in its owne coine. Now if thou love the Lord Iesus, if thou mightest have all the blessings that hee could bestow upon thee, if hee should open his hand wide, and compasse thee about with abundance, yet if thou lovest the

Lord,

Lord, thou wouldest not bee content with this, but thou wouldest have assurance of his love, thy heart would be at no rest else.

And this you may see in *David, Psal. 51. David* you know, was well enough, hee had health and wealth, and abundance of all things, yet you see how miserably hee complained, because he wanted that joy that hee was wont to have, because he was not in those termes with the Lord that he was wont to bee; and till hee had that, his bones were broken with sorrow, and hee tooke it so to heart, that nothing in the world could content him, till hee was assured of Gods favour: And it is certaine, that if thou love the Lord, nothing will satisfie thy soule, but the assurance of his loving countenance to thee againe. Therefore that which *Absalom* did we may make use of, upō this occasion, hee had that wit, to make a right pretence, whatsoever his intent was: when hee was called from banishment where hee lived well enough, and enjoyed all things, hee wanted nothing, but had as much as hee could desire, yet, saith hee, what doth all this availe mee, *so long as I may not see the Kings face?* It was but his craftinesse: Yet thus much wee may observe out of it, that this is the property of love, that till a man see the face of God, that is, till hee enjoy a neare and close communion with God, untill hee can have the love of God witnessed to his soule, hee cares for nothing in the world besides: As you have it in *2 Chron. 7. 14.* you have that condition put in: *If my people (saith he) when they are in distresse, shall*

Psal. 51.

2 Chron. 7. 14.

humble themselves, and seeke my face, then I will doe thus and thus. As if hee should say, it may be they may seeke libertie, when they are in captivitie; it may bee they may seeke health, when they are in sicknesse; it may be they may seeke deliverance from enemies, under whom they are enthralled; but that is not the condition that I put them upon, but if they *humble themselves and seeke my face, then I will heare in heaven, &c.* So I say now, if you will try whether you love the Lord Iesus or no, consider whether you seeke his face, that is, whether you seeke grace or no, whether nothing in the world can content you but his favour. For it is the propertie of one that is truly sanctified, mercie alone will not content him, but hee will have grace aswell as mercie: Another man that loveth not the Lord, it is true, it may bee hee is pinched with a sense of his sinnes, but let him have mercie, it is enough hee thinkes; but now take a man that hath his heart right towards God, except hee have grace, it contents him not; for that is the propertie and nature of true love, that it careth for no wages, all that it desires is the love of the partie, that what it doth may bee acknowledged and accepted; and there is a great difference in that; You know, a nurse doth much unto the childe, aswell as the mother, and it may bee more, but notwithstanding the Nurse never doth it but when she is hired, but the mother doth it for nothing, and shee doth it more abundantly, because shee doth it out of love, and it is wages enough to her that she hath done it, because shee loves

A Christian
seekes grace
aswell as mer-
cie;

Simile.

loves her Childe : So I say , if you love the *Lord Iesus*, it is not wages that you seeke , but if you may have the light of his countenance to shine on you, if you may have his favour, if you may have opportunitie to doe him service in your place, it is enough for you , you care not for the present wages, nor for future. Therefore herein you may know the nature of your love, the rightnesse and ingenuitie of it, if it be so that all that you doe is out of love to the *Lord*, and if you can content your selves with love againe from *God*, it is a signe that you love the *Lord Iesus*.

Againe, (to proceed) if you love the *Lord Iesus*, you will also love his appearance : as you have it in *2 Tim. 4.8.* *A crowne of righteousness is layd up for me, and as many as love the appearance of Iesus Christ : and in Hebr. 9. ult. Hee was offered for the sinnes of many, and shall appeare the second time to such as looke for him, &c.* For whom was hee offered ? and to whom shall he appeare ? To as many as looke for his comming againe. So in *2 Pet. 3. 13.* *What manner of men (saith the Apostle) ought we to be in all godlinesse & holy conversation, looking for and hastning to the appearance of Christ ? &c.* So that it is certaine, every man that loveth the *Lord Iesus*, hee loves his appearance, hee hasteneth to the comming of the *Lord*, hee looks for his comming againe, and it must needs bee so in reason. For if you love any, you know, you must needs love their presence ; will you professe that you are loving to any, that when you heare of their comming towards you, there is no newes more

3 It desires the
second com-
ming of Christ
2 Tim. 4.8.

Heb. 9. ult.

2 Pet. 3. 13.

unacceptable to you? If a woman had a Husband in the *East Indies*, and report of his coming home should bee the worst newes that shee could heare, shall wee thinke that such a woman loves her husband? So if you doe love the *Lord Iesus*, you would be glad to have his appearance.

And (beloved) seeing the Apostle hath chosen out this note, why should not we presse it in our examination of our selves, whereby wee may know whether wee love the *Lord Iesus* or no? Whether we desire to be with the *Lord*? Whether wee can say, as the Apostle *Paul*, *wee desire to be at home, and to be with the Lord*? If we examine the love of men by this rule, wee shall finde that there is exceeding little love to the *Lord Iesus*, men are so exceeding backward in desiring to be at home, and to be with him, and wee may know that by our backwardnesse to be in the *Lords* presence upon earth: Shall wee thinke that men are desirous to bee in his presence in heaven, and yet are so unwilling to draw neere to him upon earth? But you will object,

How to know
men desire not
the second com-
ing of Christ

Object.

Many of those that love the *LORD*, that are men truly sanctified, yet are afraid of death, and the newes of death is terrible to them: and therefore surely this is a rare signe, even in those that have faith and love, to desire the appearance of *Iesus Christ*.

Ans. 1.
There may be
backwardnesse
in the Saints
to die.

I answer, it is true, there may bee a backwardnesse even in the Saints, but you must know upon what ground it is. A Spouse that is to marrie a Husband; no question but she would bee glad to be

be handsome, and to bee prepared for his comming, and though shee may desire his companie exceedingly, yet because things are not so readie as she would have them, or for feare that he may finde that which may divert and turne away his eyes from delighting in her, perhaps shee desires not his comming at that time. There is a certaine negligence and unpreparednesse in mens hearts, which breeds an unwillingnesse in them sometimes, and makes them afraid of seeing the Lord, and yet there may bee a true and inward love after him.

Besides, you know, there is flesh as well as spirit, and the spirituall part desires, as *Paul* did, to bee at home, and to bee with the Lord, and to enjoy his presence, but that flesh that is in us is alwayes backward to it. Therefore in *Revel. 14. 13.* *Blessed are those that die in the Lord, so saith the spirit*, but so saith not the flesh, the voyce of the flesh is contrarie to it, but it is the voyce of the spirit and the regenerate part that is in us. So that this I may boldly say to you, that every man that hath this faith and love wrought in him by the Spirit of God, hee hath that in him which doth earnestly desire communion with *Christ* to live with him for ever, to be in his presence continually, although there may be some reluctancie by reason of the flesh that is there. Take a man that hath sore eyes, you know, to the eye the light is exceeding pleasant, but look how much sorenesse and defect there is in the eye, so much the light is burdensome to it; but so farre as the eye is right,

E c 4

so

Simile.

1.
That they may
be better fitted.

2.
Because there is
flesh in them.

Revel. 14. 13.

Simile.

So much faith,
so much desire
of Christs pre-
sence.

In what sence
wicked men
desire heaven.

so farre as it is perfect, so farre is the light pleasing and delightfull to it; so is it with the heart of the regenerate man, looke how much faith, looke how much spirit there is, so much desire there is of the presence of *Christ*, and it is most pleasing and acceptable to him, as the light of the Sunne is to the eye; but looke how much forenesse, that is, looke how much flesh there is in him, so much reluctancie, so much unwillingnesse there is in him: and that hee must strive against: But still the rule holdeth good, that wheresoever the heart is right, there is alwayes an earnest desire and longing to bee with *Christ*. And indeede this is onely found in the Saints; for evill men, if they knew what heaven were, they would not desire it: for they desire heaven in another notion, they would be wel, they would be freed from misery and discontent which they meet with in the world, they would have whatsoever the flesh desireth, and that is it they looke after; but to desire heaven as it is, that is, to desire an excellency in grace, to bee alway praising God, to bee continually in his presence, to bee freed from the practice of sinne, this is a thing that if men aske their owne hearts, they doe not desire in this manner; for they desire it not here upon earth, when they are in the communion of Saints. When they are in places where there are holy speeches, and holy exercises, it is burthensome to them, they are out of their element, they are as men that are not upon their proper Center; these men desire to be in heaven, but they desire another kinde of happiness.

nesse than there is in heaven, the felicitie there is presented unto them under another *Idea*, they desire no more than the flesh desires: but to desire heaven indeed, as it is heaven, to desire God there in is purenesse & holinesse, to desire it so as thereby to bee sequestred from all worldly, carnall and sensuall delights, this a carnall man desires not. Therefore this is a distinguishing note and signe, that *hee that loves the Lord will love his appearance.*

Fourthly, you shall finde this to bee the propertie of love, hee that loveth is verie readie to speake of the partie loved; love is full of loquacity, it is ready to fall into the praises of the partie beloved, and to keepe no measure in it, to abound in it, that is the disposition of every man that loveth. So is it in this love to the *Lord Iesus*: You may see it in *David*, as he abounded in love to the *Lord*, so hee could never satisfie himselfe in praising the *Lord*: in *Psalm. 105.* which is repeated 2 *Chron. 15.* you shall finde that hee hath never done with it, but is alwayes singing praises to the *Lord*: *Sing praises to the Lord, and bee alway talking of his wondrous workes.* And againe, *Remember his marvailous workes that hee hath done of old, and all the wonders, &c.* As if hee should say, if you love the *Lord*, shew it in praising of him. Doe you professe to love the *Lord*, and yet never delight to speake of him? Nor delight to heare others speake of him? My beloved, this backwardnesse that is amongst us to holy and gracious speech, to speeches that tend to the setting forth

4 It delighteth
to speake of
the party be-
loved.

Psalm. 105.
2 *Chron. 15.*

forth of the *Lords* praise, shewes that love to the Lord *Iesus* is wanting among us.

You know, it is naturall for everie Man to abound in the speeches of the things they love, of what nature soever they be. Mariners are delighted to talke of their voyages, and Souldiers of their battell, and huntsmen of their games. If you delight in the *Lord* certainly your tongues will be much in speaking of him, you will be ready to doe it upon all occasions. *Out of the abundance of the heart the mouth speaketh*: and if love to the *Lord* doe abound in your hearts, this love will be expressed in your tongues, upon all occasions: And therefore, at the last, you may judge of the measure of your love by this. Hee that speakes much of loving *God*, and yet hath his speeches emptie, vaine, and unprofitable, surely we may ghesse that he loves not him at all: and this is a marke that will not deceive us.

And now what will you say for your selves, that you speake no more upon those severall occasions that you meete withall in the world? Is it because you are ashamed, because you are bashfull, and fearefull to expresse your selves, and to make an open profession of that holinesse that is in your hearts? Certainly it is a signe that you love not the *Lord Iesus*: for hee that loveth, is never ashamed, because whom a man loveth, hee magnifieth, hee prizeth much, hee hath a high esteeme of: And therefore that bashfulnesse and fearefulnesse that you object, will not keepe you backe, if you did love the *Lord* in truth and sinceritie.

Love is not ashamed.

ceritie. Or else, why is it that you speake of him no more? Is it because you cannot speake? Is it because your understandings are weake and dull? because you are not able to doe it aswell as others, and therefore you are loth to expresse your selves?

You know, when you love any, that love will teach you to speake, it will quicken the dullest wit and invention; love sharpeneth, and maketh the rudest tongue eloquent. It is the nature of love to set the heart on worke, and when the heart is set on worke, the *tongue will be as the penne of a readie writer*. You know how the Apostle sets it forth, *Our heart is enlarged to you*: Love openeth the heart wide, and the heart openeth the tongue wide: Therefore if you love the Lord much, you will bee much in speaking of him. Consider therefore what your speeches are concerning God, whether you your selves are readie to speake much, and to delight to heare others speake also. Whether you bee glad of any occasion, as those that love are glad to heare those that they love to be spoken of.

Love maketh eloquent.

Fifthly, love will doe much and suffer much for the partie loved: *Paul*, as hee was abundant in love, so was he abundant in labour likewise, who-soever aboundeth in love will abound in workes also. Therefore see what you doe for the Lord *Iesus*; see what you suffer for his sake. When *Christ* came to *Peter*, and asked him that question, *Peter lovest thou mee*: hee puts him upon the tryall upon this fruit of his love, *Feede my Lambes*:

It will doe much and suffer much for the party beloved.

As

As if hee should say, *Peter*, if thou wilt shew that thou lovest mee, expresse it in doing something for my sake, *Feede my Lambes*: heerein thy love shall bee discerned; doe not say thou lovest mee, and yet art negligent in doing for mee, *Feede my Lambes*. We shall not need to presse this much in this Congregation, because it belongs to the Ministerie: Although you have somewhat to doe in it for the Magistracie also, whereby they may expresse their love to the *Lord Iesus*, to helpe the feeding of *Christs Lambes*.

Magistrates,
Shepheards.

It is true, wee are as the Vines that bring forth the Grapes, but you are as the Elmes that hold up those Vines: the Magistrates feed the people aswell as the Ministers: therefore that phrase is applied to *David*, hee was a Shepheard. Therefore in your severall occasions, when you meete with that which may tend to the feeding of the people of *God*, when you shall labour so farre as may lye within your compasse, that the Gospell may have a free passage, that there may be more faithfull and laborious Ministers set up in the severall places of the kingdome, the more you doe this, the more you feede *Christs Lambes*. And if you will shew that love you have to the *Lord*, shew it by feeding his people, that is, by doing that which lyes in your power tending to that end, by doing of it zealously, with all your might. And as that was the worke that *Christ* put *Peter* upon for the tryall of his love, so I may say to every one of you, If you will shew that you love the *Lord Iesus*, doe the workes that belongs to
your

your particular place ; for everie calling hath a particular worke in it : if you love the Lord, bee diligent in that way, in that calling which Christ hath given you to doe him service in : and herein you shall shew your love , as it was Christs owne speech , *I have glorified thy Name*, that is, in that particular worke, in that charge which thou gavest mee to performe : so you must shew your love to God in doing the actions of your particular callings diligently. You know, when that womans heart abounded in love to Christ , how it found out a way wherein it would shew it selfe presently in breaking the boxe of oyntment, &c.

Diligence in our particular calling, an argument of love.

As it is said of faith, *It is dead without works*, so love is dead without workes, the Lord regards it not, it is a dead carkasse, without motion. Wee know it is the nature of love to bee diligent : if you doe love Christ, it will make you diligent.

And as you will be ready to doe much, so you will be ready to suffer much also : these two I put together , because suffering is a kinde of doing, onely it is a doing of things , when there is difficultie and hardnesse. Now if you love the Lord Iesus, see what you will suffer for his sake ; those that wee love, wee are exceeding readie to suffer for. A Husband that loves his Spouse , is exceeding readie to suffer any thing to enjoy her love, he is willing to suffer any displeasure of Parents, of friends, to suffer the losse of his estate, he cares not for discredit in the world, hee is readie to breake through thicke and thinne, and to doe any

Suffering is doing but with difficultie.

2 Sam. 6. 21.

Hebr. 10.

Object.

any thing, so he may obtaine her love at the last : So if you love the Lord Iesus ; you will suffer any thing for his sake. It was an excellent testimony of *Dauids* love, in 2 Sam. 6. 21. when *David* there dancing before the Arke was scoffed at by *Michal* his Wife, see what an answer hee gives her, *It is*, saith hee, *before the Lord* : as if hee should say, I am willing to beare this at thy hands, for it is to the Lord, who hath chosen me rather than thy Father and all his house: As if he should say, seeing it is the Lord, for whose sake I endure this rebuke at thy hands, I care not for it, I am willing to doe it, yea I will doe it more, and be more vile in mine owne eyes, and expose my selfe yet to more scorne and derision, since it is to the Lord who hath chosen mee rather than thy Fathers house ; So I say, when any thing comes to be suffered for any good action, for any good cause (as indeede commonly such actions have sufferings joyned with them) if you love the Lord, you will bee readie to goe through it, and that with cheerefulnesse, because it is to the Lord who hath chosen you, and passed by so many thousands. And therefore it was the commendation of those in *Heb. 10.* it was an argument of their sinceritie, that they suffered the spoyleing of their goods with joy. Whence came this, but from their love to the Lord ? They were so farre from being backward to suffer, as that they were glad to have the opportunitie to suffer somewhat for his sake.

But you will say, I am readie to doe much for the

the *Lord*, and I hope I am not backward to suffer for him.

It is well if it bee so, but let me adde this to all that I have said, In what manner doest thou doe that thou doest? You know the caution that the Apostle puts in, in *1 Iohn 5. 3. Herein is love manifested, that wee keepe his Commandements, and his Commandements are not grievous.* Indeece herein is the reality of love scene, that we keepe the Commandements of God. It is true, a man may doe much for *Christ*, and yet not love him; an Hypocrite may goe farre in performance, and yet though hee doe much, hee may not love much: therefore you must examine your selves by that, in what manner you doe that which you doe. Therefore it is added; if wee keepe his Commandements, and they bee not grievous: as if he should say, the manner of your doing is all in all, you must both doe much, and suffer much, but they must both bee done willingly. You know, the wife and the servant, they both serve the husband, and doe much for him, both are alike diligent, yet notwithstanding there is this difference, the Wife doth it out of love, shee doth it in another manner proceeding from another affection, ayming at another end than the servant doth. So two men may bee diligent in keeping the same Commandement of the *Lord*; the one doth it as one that loves the *L O R D* earnestly, being desirous to please him, as one that delights in the *Lord*; nothing doth more content him, than when he is in an opportunitie wherein he may expresse his love

to

Ans.

1 Iohn 5. 3. opened.

We must doe and suffer willingly.

Simile.

to the Lord, all his commandements are not grievous to him, it is not respect to the reward, it is not an eye to the punishment that mooves him.

We may use
motives to du-
ties, from re-
ward and pu-
nishment.

A man indeed may doe much for the Lord, when it is the respects that he hath to hell and to judgement, to heaven and the reward that moves him: Not, but that these may bee motives; but yet you must remember this, that, if these be the principall, and if these onely move you, you doe it not out of love, you take but an ayme from your selves. When a man hath a businesse of his owne to doe, you know how carefull hee is in it, and with what diligence hee doth it, how often and how seriously he is devising with himselfe to bring his matters to passe. Now if you love the Lord, the actions that you doe, you will not doe them as those that are his slaves and servants, that doe things for other regards; And indeede such is the love for the most part that is among us now a dayes, there is much formalitie in our actions, wee have a forme of godlinesse without the power of it: even as in our love towards men, there are many complements, and much profession of love one to another, but wee finde that there is little true love: So wee may take up a complaint against men in their love to God, there is much formalitie, men are much in outward performances, which is well, I confesse, but alas, the power is wanting; it is all but complementing with God, as it were, when you come and doe these duties of Gods worship, when you keepe the

the Sabbath, and present your selves at prayers, and at Sermons, it is well you doe so, but yet when *your hearts are going after your covetousnesse*, and after your pleasures, after this or that particular humour, the *Lord* looks upon this as upon a formall performance: It is another kinde of doing that the *Lord* requires at your hands. It may bee you doe duties in secret and private, and it is a good propertie that you doe so, but yet that is not enough; you may doe them as a taske, that you are glad when the businesse is done, and it is well that it is over; but when you will doe things out of love, you must know that you must doe it in another manner, not in this formalitie. If you will serve the *Lord* out of Love, it is not the pray-in to him Morning and Evening that will content you, but it is the working upon your hearts, it is the beating upon your affections till you have brought them to a good frame of Grace, till you have wrought upon your selves a sound and through renewing of your repentance, you will never give over till your hearts be quickened in prayer, till you have found that *God* hath answered you, till you have had experience of his mercie and loving kindnesse towards you.

So when you come to heare, is this all, (thinke you) that *God* requires of you, to sit heere, and lend us your eares for a little time? No, my beloved, unlesse you doe it from love, unlesse you bee moved to it from an inward

A man may performe private duties and yet want love.

What kinde of prayer comes from love.

What hearing of the word *God* requireth

Note.

principle, from an entire and holy affection to God, it is nothing. You must labour to have the Word wrought upon your hearts, you must observe how you practise, and how you bring forth into action that which you heare; for you doe not learne a thing heere, when you come to heare the Word, till you practise it, till your hearts bee transformed into it: Doe not thinke that you have done the worke, when you have sate heere and heard us, when you have gone home and repeated the Sermon, and understand it: To heare as God would have you heare is another thing: It is like your lessons in Musicke, you say you have never learned them till you bee able to practise them; so you never have learned the Word of God aright, till you have an ability in you to practise it.

Simile.

To shew you what Love is, and what Faith is, and what patience is, to make you understand and conceive of it, it is nothing; but to have Faith, to have Patience, to have Love, to have your affections inflamed to the Lord, this is the right hearing. As it is in Physicke, the understanding of the Physitians Bill is nothing, it is the taking and applying of that which is there written that doth good to your bodies; so is it with the Doctrine that wee preach, you may understand it and apprehend it, and conceive of it aright; but except you bring it forth into your lives and actions, you learne it not. Therefore this slight and overly performance is not a true testimonie of your love to the Lord

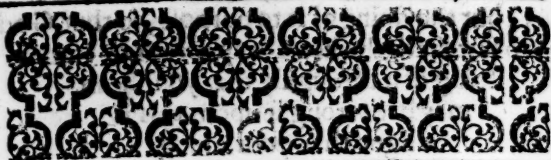
Iesus.

Jesus, but the doing of it to purpose, so that God
who searcheth the heart may accept of it, the
doing of it throughly that your hearts
may bee wrought upon, this is
a signe that your doing
and suffering comes
from *Love*.

FINIS.

Ff 2

THE



THE FOURTH SERMON.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



His last thing that wee did was to shew you what were the properties of true love, that by them you may trie your selves whether you love the Lord *Iesus* or no: we went through five in the Morning,

we now proceede.

Another propertie of love is this, it is full of heate: Therefore in *Cant.* 8. it is compared to coales of *Iuniper*: and that phrase is used in *Mat.* 24. 5. *Iniquity shall abound, and the love of many shall waxe cold.* That Antithesis shewes that love is a hog

6 Property of
love, it is like
fire, in 4 things

Cant. 8.

Math. 24. 5.

hot thing, hot as fire. Therefore if you would know whether you love the *Lord Iesus* or no, consider what heat and what fire there is in you.

Now what are the properties of fire? Wherein doth love and that agree?

Fire, you know is the most active of all the Elements; cold benummes a Man, and is the greatest Enemy to action: If thou love the *Lord Iesus*, thou shalt finde thy love will have that propertie of fire to set all on worke on thee; it will set thy tongue on fire, and thy hands on fire, and thy head and heart on fire, everie thing that is within thee will bee working, and doing some service or other to the *Lord*. When a man wanteth love, hee is as a Man benumbed, as a Man frozen in his dreggs, not apt to any thing; the more a thing is like to fire, the more aptnesse, and the more activenesse; so the more love, the more aptnesse and readinesse to every good worke: where there is no love, there men are *reprobate to everie good worke*.

Besides, love as it is verie active, so it is verie quicke, as fire is of a quicke nature. Therefore wee say that love hates nothing so much as delays, and it is in this like to fire, which is the quickest of all other Elements. Consider of this therefore; Art thou speedie in thy execution? If thou love the *Lord*, thou wilt not deferre and put off from day to day any thing that is to bee done, thou wilt not say with thy selfe, I will change my course of life, but not yet: No, if thou love the *Lord*, thou wilt doe it presently.

Ff 3

Besides

1.

Love is active
as fire.

2.

Love is quicke
as fire.

3
Love is vehement as fire.

Besides, love agrees with fire in this, that it is earnest and vehement: and indeede I take it, that in that regard it is chiefly compared to fire. For fire, as it is of a quicke, so it is of a vehement nature, and so is Love. Looke what a Man loves, upon that hee bestowes the top of all his affections, and the maine strength of his intentions run that way. Examine by this therefore whether thou love the *Lord* or no. If thou love the *Lord Iesus*, thou wilt looke upon other things, as things that thou regardest not much, thou wilt grieve for them *as if thou grievedst not*, and rejoyce *as if thou rejoycedst not*, thou wilt use the world *as if thou usedst it not*, thy heart will bee taken up about *Christ*, and about the things that belong to the Kingdome of *God*, thy intentions will bee set upon the things that belong to the service of *God*, and thy owne salvation. This is a thing by which you may plainly discern the truth of your love: examine therefore what it is upon which you bestow the maine and the top of your intentions. Indeede, my brethren, the greatest things that the world hath are not worthy of the toppe and strength of our affections; for they are but trifles. Therefore if you love the *Lord Iesus*, if you prize him aright, and be rightly affected towards him, you will esteeme nothing great, but the enjoying of his favour, and nothing of worse consequent than the losse of it, nothing will bee of any great moment to you, but onely sinne, and grace; sinne that displeaseth him, and grace that brings you into favour with him; as for other things,

things, you will looke upon them as trifles, you will not put the strength of your mindes to any thing else; this is the nature of love, it is vehement toward the thing it loveth.

Moreover, it hath also this propertie of fire, that it is still aspiring, it is still enlarging it selfe, still growing on, assimilating, and turning everie thing into its owne nature, it is overcoming and is not readie to be overcome: Which propertie of fire is noted in that place I spake of in the Morning, *Much water cannot quench it, it is as strong as death*: Now death, you know overcomes all; so will love, it will breake through all impediments. Consider whether you finde this disposition in your selves, that your hearts are still drawing neerer and neerer to the LORD, that they are still aspiring up towards Heaven, that you are still going onward and thriving in the worke of Grace.

But that which of all other things will manifest most to us this affection of love, it is those affections which depend on it; you shall know it, I say, by the affections that hang upon it. It is true that all the affections depend upon love, but, for this time, I will instance but in two, namely,

*Anger, and
Feare.*

Looke whatsoever it is that a Man loveth where hee findes any impediment in the prosecution of it, hee is angrie, hee desires with as much earnestnesse to remove that impediment, as hee loves the thing.

4
Love powerful
as fire.

7 Property of
love, it com-
mandeth the
affections, es-
pecially anger
and feare.

1.
Anger.

Anger what.

Zeale what.

Take any man even of the mildest disposition, if in any thing that hee loveth much, and intendeth much, there be an intercurrent impediment that shall interrupt him, hee is angrie, though otherwise hee bee of a most meeke disposition. For anger is but earnestnesse to remove the thing out of the way that hinders us : whatsoever a man loveth, hee is angrie with the impediments that hinder him in it. Come now and examine your love to the *Lord* by your anger : that anger that proceedes from love to the *Lord*, wee call zeale : Will you professe that you love the *L O R D*, and yet your hearts are not moved when hee is dishonoured ? Thinke with thy selfe when thou art wronged in thy name, or some bodie miscalleth thee, misreportes of thee, and prosecutes thee with evill speeches and revilings, is not thy wrath kindled in thee against such a one ? Well, if thou love the *Lord Jesus* as thy selfe, as thou oughtest to love him above thy selfe, Why are not thy affections stirred in thee, when thou hearest him dishonoured, when thou knowest that his Name is ill spoken of ? If a Man should take from thee thy wealth, or any thing that is deare to thee ; If a Man should come and violate thee with ill termes, thou wouldest bee angrie with him, and bee readie to flie in the face of such an one. If thou bee thus affected to the *Lord*, and to his glorie, why doe you not the like for him ? You know, *David* did the same : *Mine eyes gush out* (saith hee) *with rivers of waters, because men keepe not thy law*. Therefore know that, if you finde

not

not your hearts affected with the things that belong to *God*, that there is no anger stirred up, it is a sure argument that you love him not. It is observable, that is said of old *Eli*, 1 *Sam.* 4. 3. when newes was brought him that the Israelites were fled, that moved him not so much when it was told him; moreover that there was a great slaughter among the people, that stirred him not neyrther; when it was told him yet that his two Sonnes *Hophni* and *Phineas* were slaine, yet this did not so much affect him, but when it was told him that the Arke of the *Lord* was taken, the text noteth something more than ordinarie, that hee was so stirred with it, that hee fell from his seate, and it cost him his life. Can you find this affection in your selves, that you are not moved with the death of children so much, or for the losse of your goods, or for your owne particular discontents, as when you shall heare that *the glorie is departed from Israel*, that Religion suffers an Eclipse in any place, that the Gospell of *IESVS CHRIST* is hindred? This is a thing that will trie your love to the *Lord*. If you finde that you can heare of the desolation of the Churches, and of the increase and growing of Poperie, and yet you doe not take it to heart to be affected with it, you doe not grieve for it, it is a signe that you want love to the *Lord*. You know what is noted of them in *Ierem.* 36. 24. When the King had done an abominable action, that hee had cut the Roll in sunder that *Ieremiah* gave him, and cast it into the fire that was upon the hearth before him, it is said

1 *Sam.* 4. 3.*Ierem.* 36. 24.

AD. 17.

said that those that were about him, *did not rend their clothes*, nor petition to him, &c. As if hee should say; in this they discovered a wonderfull want of love to the *Lord*, and to his cause, that they were not moved with this dishonour, that was offered to *God*, and to his servant, and to the cause of Religion at that time. You know what disposition *Paul* had in this case, *Act. 17*. Hee observed that the place, where he was, was given to *Idolatrie*, the text saith, *His spirit was stirred in him*, his zeale and his anger was kindled in his breast. Therefore consider what your affections to the *Lord* are by this holy anger that is in you. *Moses*, you know, was the meekest man upon the earth, and yet you know how hee was moved, how his zeale was kindled in his breast, when hee saw the idolatrie of the people.

Fcare.

In the next place consider your feare : For if you love the *Lord*, it will cause you to feare and tremble at his word, and at his judgements, for whom a man loves much, hee regards much, and when a man regards another much, he is much affected with that hee doth; Now when the *Lord* shall shew some tokens of his wrath, those that love him, and esteeme of him, those that prize him, cannot but bee affected. *Shall the Lion roare, and shall not the beasts of the field tremble?* Consider, how you are affected therefore, when the *Lord* shall discover any expression of his wrath, and what doth hee else in this stroake, which is now upon this place; is there not wrath gone out from the *Lord*? You know the plague is more

These sermons
were preached
in the time of
the great pe-
silence, 1625.

more particularly Gods hand, than any other affliction: Therefore *David* saith when he chose the plague, that hee would choose to fall into the hands of *God*, intimating that, in that businesse, *God* was in a more peculiar manner the doer of it. As the thunder is said to bee the voyce of the *Lord*, so the plague may properly bee said to bee the stroke of the *Lord*, more peculiarly than any other affliction. Consider therefore what your affections are in this case: for my beloved, let it not bee in vaine to you, that the *Lord* stretcheth forth his hand as hee doth now at this time among us. It is but yet in the beginning, and what is the *Lords* meaning in it? Is it not as a Messenger sent upon an errand? If it had its answer, if that were done, for which the *Lord* had sent it, would hee not remove it againe? Would hee not bid the destroying *Angell* to put up his Sword into his sheath? Doubtlesse hee would, if you would doe that at the beginning of this sickness that must bee done before the *Lord* will remove it from you.

You will say, what shall wee doe then? I beseech you consider what commonly is the cause of a plague among us. Consider what hath been the cause of the plague in former times. You shall finde in *Numb. 25.* two causes of the plague. One was the superstition and Idolatrie of the people, they began to bee yoked with Idolatrie, They joyned themselves to *Baal-peor*. I confesse that sinne was not yet growne to any great height, it was but yet in the beginning, in the seedes, and yet

Quest.
Answ.
 Causes of the
 plague.
Numb. 25.
 I.
 Idolatry.

yet you know how the *Lord* was offended with them.

2.
Fornication.

And the second was fornication, the sin of uncleanness that was committed. It is not likely that all the people fell into that sin of *Idolatry*, or into the sin of *fornication*, but yet the *Lord* was offended with the whole Congregation for those that did it, as his manner is to be. So here you see two causes of a plague, *Idolatry* which was but beginning, and the very admitting it into the Campe, and the *Fornication* of the people.

3.
Security and
pride.

Another cause of the plague you shall finde in *Dauids* numbring the people, it was their securitie and pride, and trusting to themselves, and the creatures: for surely it was not *Dauids sinne onely*, (who had somewhat forgotten *God*, and trusted to his mountaine and thought that that was strong enough) but it was the sinne of the people.

Securitie double.

It is good (my beloved) to be secure out of confidence upon *God*, and therein, the more securitie the better; but to be secure for any outward helpe, eyther in the number of men or shippes, or strength or policie, or because wee are compassed about with the walls of the Sea, or whatsoever it is wherein wee thinke our safetie consisteth, the more confidence in this the worse. The *Lord* smote the people for this securitie in *Dauids* time.

4.
Unworthy receiving of the
Sacrament.

Another cause is, the unworthy receiving of the Sacrament. *Many are sicke among you* (saith the Apostle) *and many are dead*, because you receive the Sacrament unworthily. The *Lord* is pleased

pleased to punish that particular sinne of receiving the Sacrament unworthily, with some sicknesse or other, whether the plague or no, wee cannot say, but this wee may be sure of, that this was the cause why so many were sicke and dead. You know that passage in the Booke of Chronicles concerning *Ezekias*, when the people had not prepared themselves a right as they ought, hee prayed to the *Lord*, and it is said, *The Lord healed the people*: wee cannot say what the *Lord* healed them of, but yet it makes it evident that the *Lord* had some way smitten them. *Moses* for the omission of the Sacrament the *Lord* would have slaine him, that is, hee would have sent something upon him, whether some disease, as is most probable, or some other thing which should have taken away his life in the end. The omission and negligent receiving of the Sacrament I put together, which moveth *God* to anger, and to inflict plagues upon a people.

I will name yet one more besides these, and that is the coldnesse and deadnesse of their hearts who belong to the *Lord*, from whom hee expects better things, and more zeale, which I gather hence: What was the reason that the zeale of *Phineas* stayed the plague? *Numb. 25*. Because his love was hot, and his anger was kindled in a holy manner against that *Israelitish man*, and the *Midianitish woman*, that had committed fornication among the people. If the zeale of *Phineas* was the cause of staying that plague, and of withholding the *Lords* hands, then surely the coldnesse

5.
Coldnesse in
Christians.

Numb. 25.

of

Quest.
Ans.
 How to re-
 move a plague
 I.
 Repentance.

2.
 To take heede
 of securitie.

3.
 To take heede
 of receiving
 the Sacrament
 unworthily.

What the Lord
 expects, when
 he sends forth
 judgements.

of those from whom the *Lord* lookes for much heate, for much fervencie of spirit, whom *God* expects should stand in the gappe, I say, that is the cause that the Lord goes on in punishing.

But what should we doe now to remove it?

Amend the things that are amisse, Repent and Amend, and hee will turne from his fierce wrath, which hee not onely intendeth against us, but is also already upon us; Labour to cleanse your hands from idolatry and superstition, and cleanse the Land from the crying sinne of uncleannesse and fornication, and every man labour to cleanse his owne heart.

And againe, to turne to the Lord, to take heede of securitie, which is a forerunner of a ruine, as a great Calme is a forerunner of an Earth-quake.

Again, take heed of receiving the Sacrament unworthily, many of you this day have received; therefore I should speake something particularly to them, but in truth this concernes all among us, but chiefly let me speake to those a little that are able to pray, that have some fire in them, that have had the worke of Grace in their hearts wrought by the Spirit of *God*, that have some sparkes if they were blowne up, that are men fit to stand in the gappe; It belongs to you, my brethren to doe something that the Lord may stay his hand: and remember that when the Lord begins to send forth tokens of his wrath and displeasure against a Nation, it is a time wherein he expects and lookes for Humiliation and Repen-
 tance:

tance : Therefore take heede of neglecting that in *Isay 22.* *In that day (saith the Lord) when I called for humiliation, behold killing of fatlings and Oxen, &c.* Therefore know what your dutie is, and learne now to see what belongs to you to doe, shew your love to the *Lord* in trembling at his judgements, in being zealous for his Names sake : as indeed where there is abundance of love there is alwayes exceeding much zeale : So it was with *Paul*, so it was with *Elias*, so it was with *Moses*, so it hath beene with all the *Saints*. And so much for this.

Another propertie of love is this, that it doth not play the Huckster with the *Lord* (as wee say) it doth not bring things to an exact account, but when a man loveth, hee is willing to doe what offices of love and friendship he can, and he doth not stand to looke for an exact recompence; (for that is to play the Huckster, to make a bargain with *God*) but the nature of love and true friendship, wheresoever it is found, is this, to be free in doing that it doth, and not to stand to examine how much they shall doe, and how much they shall receive for doing of it; but to doe it with libertie and with freedome. And so it will be if your love bee right to the *Lord*, you will not stand halfe-penny-worthing, you will not stand considering what you are bound to doe of necessity, whether you are bound to pray in your families or no, or whether you are bound to keepe the Sabbath so exactly and precisely as is commanded; whether you are bound from giving
so

Isay 22.

Where there
is love there
is zeale.

8 Property of.
love, it doth
things freely.

3.
It will not li-
mit it selfe in
duties.

To limit our
selves in Gods
service argu-
eth want of
love.

so much libertie to your selves in vaine speeches, &c. But love will rather say, what shall I doe to recompence the *Lord*? It will bee devising what to doe, it will bee glad of any occasion of doing any thing that may bee acceptable to *God*. When you set limits to your selves, and are afraid of going to farre, and doing too much, it is a signe that what you doe commeth not from love to the *Lord*, but from some naturall principle, it comes from your selves, and not from the spirit. For if you love the *Lord* *IESVS* a right, why doe you not labour to excede in the duties of obedience? Why doe you blame those that goe further than your selves are willing to doe? Why doe you quarrell with that exactnesse and precisenesse, and strictnesse which is required in walking in the wayes of *GOD*? Love is abundant in the worke it doth, and if you love the *Lord*, you will not set limits to your selves, you will not have such thoughts as these, I will doe as much as may bring mee to Heaven, and no more, I will take so much paines as that I may not bee damned, but to excede, and doe more than needes, this I hope may bee spared, and I may goe to heaven notwithstanding well enough, though I goe not so fast as other men. No, beloved, if there bee love in you, you will strive to doe the utmost of your power, it is the nature of love so to doe.

2.
It will not in-
dent with God
for reward.

Again, you will not bee so exact, nor indent with the *Lord* what hee will doe to you, but though the *Lord* be slow and slacke in rewarding you,

you though hee stay long, and suffer you to goe on without taking any notice of you, as it were, nay perhaps he gives you many afflictions and persecutions, povertie, trouble, sicknesse, &c. though the *Lord* doth not doe what you expect, yet your love will bee free, it will goe on, you will bee readie to say as *Paul* did, *I know whom I have trusted*: that is, hee was resolved to serve the *Lord*, to doe his utmost, though the *LORD* did reserve himselfe and the recompence of reward to a further time, yet hee was content. Such a disposition will be found in those that love the *Lord Iesus*.

Againe you may judge of your love to the *Lord Iesus* by another propertie of love, which is a hatred of sinne, by your hatred of that which is contrary to him; for love is not better knowne by any thing than by hatred; for all hatred is properly rooted in love: for you hate nothing but because you love the contrarie; therefore if you love the *Lord IESVS*, you will hate sinne. Examine your selves by this, for it is a sure rule, if you love the *LORD*, you will hate that which is evill.

You will say, I hope I doe that.

It is well if you doe, but let us consider that: it may bee you may be angrie with sinne, but doe you hate sinne? That was the commendations that the *Lord* gives to the Church in *Revel. 2. Thou hatest the workes of the Nicolaitans which I also hate*. Therefore, if you would know whether you love the *Lord Iesus*, trie it by this, doe you hate sinne?

G g

You

9 Propertie of love, hatred of sinne.

Ans.

Object.

Many are angrie with sinne but hate it not *Revel. 2.*

You will say, How shall we know whether we hate it or no?

Ans.
Three differences between Hatred and Anger.

1.

Hatred is more generall.

In these three things you shall finde wherein hatred differs from anger, and thereby you may examine your selves.

First, hatred is more of generalls, a Man hates all drunkards, if hee hate drunkenness: hee hates all Toads and all Serpents, if hee hate poyson. A Man is angry with this or that particular, but hatred is of all. I would aske thee, dost thou hate all sinne, every thing that is called sinne, all that belongs to sinne? If it bee this or that sinne that you make against, you are but angrie with sinne, you doe not hate sin: for hatred falls alwaies upon the generall. Examine therefore if you finde this disposition in your hearts, that you hate every sin, that your hearts rise against every thing that is sinfull, whatsoever is contrary to the *Lord*, whatsoever you apprehend under the notion of sinne, that you hate, and resist, and strive against, this is a signe that you love the *Lord*.

2.

Hatred is more cruell.

Secondly, hatred desires the utter destruction of the thing it hates, anger doth not so: Anger desires but a revenge proportionable to the injury: therefore we say there is a kinde of Iustice in anger, it would not have the party that it is angry with to be destroyed, but it would have him sensible of its displeasure, it would have something done that might answer the injury that is offered; but hatred desires the destruction of a thing utterly. Now doe you so with your sinnes? Doe you desire to have them wholly extirpate and rooted

rooted out of you? To have your lusts thorowly and perfectly mortified? Are you willing to have sinne so cleane taken away, that you may have no libertie to have dalliance with it in any kinde? Doe you hate it so as that you cannot endure to come neere it, nor to have it within your sight? It is a signe you hate it indeede.

Laltly, Hatred differeth from Anger in this, that it is implacable: Hatred comes from judgement, and it continues, and therefore hatred is not a passion, but wee call it an affection; it is a bent, a disposition and frame of the will; Anger is a passion that dies, and flittes away after a time; but hatred continues. Is your disposition such to your sinnes? Examine your selves; nothing is more frequent, my brethren, than to bee humbled for some sinne, which amazeth you for the present, but doth your hatred continue? If not, you doe but fall out with your sinnes onely, and grow friends with them againe. If you did hate them, as you should, you would never returne to amitie with them more.

Many a Man takes resolutions to himselfe, I will be drunke no more, I will bee a Gamester no more, I will not commit such and such grosse sinnes, as I have done any more; perhaps some shame, or some feare hath followed him, some deepe apprehension of wrath and judgement, which set him upon this resolution for the present; but if the heart bee right that thou hatest sin as thou shouldest, thou wilt continue hating of it. Therefore consider, whether you love the Lord

3.
Hatred is implacable.

Returning to
amitie with sin
again, a signe
we hate it not.

Iesus by this triall, whether your hearts hate sinne, in your constant resolution or no. This was the disposition that was in *Lot*, *His righteous soule was vexed with the uncleane conversation of the Sodomits*, that is, hee did not onely abstaine from the acts that they did, but his soule wrought against them, hee was vexed with them, as a man is vexed with a thing that is contrary to his disposition.

So it is said of *Moses*, *Hee stood in the Doore of the Tabernacle*, and hee wept as he stood, his heart was moved in him. It is not enough to abstaine from sinne, but to hate sinne, and that is an argument of our love to the *Lord Iesus*: take this therefore for another tryall of your love.

10 Propertie,
it loveth the
Saints.

1 Iohn 4.20.
opened.

They hate
Geds image.

Why wee love
the Lord.

Againe, there is one more which wee cannot leave out, though it be a thing knowne unto you, yet because the Scriptures give it as a peculiar signe by which wee may judge of our love to the *Lord*, it must not bee passed by, and that is our love to the Saints; and there is good reason given of it, if wee consider well, 1 Iohn 4.20. Wilt thou say thou lovest *God* whom thou hast not seene, and yet lovest not thy brother whom thou hast seene? The meaning is this, for a Man to love the *Lord* who is immortall, invisible, who dwelleth in light inaccessible, is a more difficult thing than to love thy Brother whom thou seest. For why doe wee love the *Lord*, but because wee conceive him under such a notion? Wee thinke of him as such a *God*, having such and such attributes: Now, saith the Apostle, whatsoever thou conceivest of *God*, that very image and disposition is stamped on

on Man like thy selfe, thou shalt see the very same disposition in a holy Man that is in the *Lord* himselfe. Indeed it differeth in the degree exceedingly, there is but a glimpse of it, yet why it is said that the Image of *God* is renewed, but that there is in holy men a disposition like the nature of *God*? Now this is in a more remisse degree in Man, and therefore more sutable to our weakenesse, as you know, difficultie comes from disproportion, it is a harder thing to love the *Lord* than a Man like our selves. If therefore wee doe not love men like our selves, in whom is stamped a disposition like the nature of *God*, and his Image, in some degree, surely wee cannot love the *Lord* who is so farre above us.

Againe, a Man like our selves is visible, we see his actions, wee heare him speake, we know more plainly the frame of his disposition, and therefore it is more easie to love a holy Man than to love the *Lord*: For so is the Apostles argument. Doe not thinke that thou lovest the *Lord* whom thou never sawest, when thou doest not love thy brother whom thou seest daily. Therefore wee may conclude thus much, if we love not the Saints and holy men, it is certaine we love not the *Lord*.

I confesse every man is readie to say (in this case) hee loves holy men.

I would put you to this tryall, and aske you but this question; you shall know it by this: Doe you love all the Saints? You shall finde that the Apostle *Paul* still in his Epistles puts in that caution, *Love to all the Saints*. If thou love grace and holinesse,

Note.

2.
They are visible to us.

4 Trials of our love to holy men.

I.
To love all Saints.

holinesse, thou wilt love it wheresoever it is. Many men will love some particular grace, especially when it suiteth with their disposition, and is agreeable to them, & to their constitution; but to love all grace, to love all holinesse in all the Saints wheresoever it is found, it is an infallible signe that thou lovest the *Lord Iesus*.

2.

To love none
but them with
a love of com-
placency.

Againe, doest thou love none but them; that where grace is, thou lovest, and where it is not, thou withdrawest thy love?

But you will say, would you have us to love none but the Saints? I answer, it is true, we ought to love all others with a love of pittie, wee should shew abundance of this love to all mankind; but then there is a love of complacencie and delight, and with this love wee ought to love none but the Saints.

3.

To love those
that excell in
grace.

Againe, thirdly, doe you love them as they excell in holinesse? Many men can love one that hath but some degree of grace; but if it bee one that hath more exactnesse than ordinarie, that hath proceeded higher in holinesse than hee thinkes requisite, here his heart is ready to quarrell, and to rise against him.

4.

To company
with them.

Lastly, doe you manifest your love by delighting in their company, and by the fruits of love towards them? You may professe much, and say much, but of all other things companie is the worst dissembled. Will you professe that you love the Saints, and that you delight in them, and yet desire to bee in any Companie rather than in theirs? That when you are among them, you are

as if you were out of your element, you move as if you were out of your owne Center ? It is impossible but that those that are moved by the same spirit should bee best pleased when they are in one and the same societie. Put all these things together, and by these you may judge whether you love the Saints or no.

You will object, I doe love the Saints, but who are they? I love not hypocrites. And so it is made a notable excuse.

I will not wish thee to love hypocrites, onely take heede thou suffer not the impes and instruments of the Divell to paint out the true Saints unto thee in the colours of hypocrites: thou must consider that it hath beene the usuall manner to cast that aspersiō upon all the Saints, upon all holy men in all ages, as the Apostle saith in 2 Cor. *wee are as deceivers though true*: that is the common esteeme that the world hath of the Saints, they judge them to bee deceivers, and to bee men that professe themselves to bee otherwise than they are. You know what was said of Iesus CHRIST, *some said of him hee was a good Man, others said, nay, hee was a deceiver of the people*. You know what was said of David, that hee was a subtle man, one that went about to deceive others. Paul, you know, was reckoned the great impostor of the world; this was alwayes layd upon the Saints: therefore let not the Divells instruments deceive thee in that.

Ques, why are they Hypocrites? Is it because there are some shewes of holinesse in them?

Object.

Ans^w.
Men hate the Saints under pretence that they are hypocrites.

Surely that is not argument enough.

Thou wilt say, because they doe not answer that which in their profession they make shew to be?

Religion hated under other notions,

If that be the reason, why doest thou not pitch thy hatred upon those that are found to bee so? And to conclude this, you must know, that no man speaks against Religion or hates Religion, under its owne notions, under its owne name, but something else must be put upon it, the name of Hypocrisie, or the like.

And it is the common condition of men whose hearts are not upright, that they are not able to judge aright of the wayes of God; a man that hath not grace himselfe cannot possibly judge aright of grace in others: but I hasten. I must now proceede in the point I formerly began to insist on, namely, in shewing you the meanes of getting this love, and of increasing it.

These two meanes are in ser 2 beginning pag 49.

3
Of meanes to love, to remove impediments. Two impediments of the love of Christ.

I shewed formerly some meanes to get this love and to increase it:

As first prayer, for it is the gift of the Spirit.

Secondly, to beseech the Lord to shew himselfe to you.

We will adde but one now at this time, to shew you the way more fully to obaine this love.

If you would love the Lord, remove the impediments.

What are those?

They are two.

Strangenesse, and uncircumcision of heart, or worldly mindednesse.

First,

First, strangeness is a great impediment to love. It is an observation that the Philosopher hath, that strangeness when wee doe not salute, and converse one with another, is a meanes of dissolving friendship; so in this case, when there growes a strangeness betweene *God* and us, it unties and loosens that love and communion that should be betweene us. Therefore, if you would preserve your love to the *Lord*, suffer not your hearts to sit loose from him, suffer not a strangeness to grow betweene *God* and you. For strangeness breeds fearefulness, and fearefulness looseth love, as boldness is the Parent and Nurse of love, and which increaseth it.

1 Strangeness
undissolveth
love.

Boldness the
parent of love

Besides, when there growes a strangeness betweene *God* and us, wee begin not to know the *Lord*; there growes an ignorance, and so there is an intermission of those reciprocal offices of love betweene us; that even as it is among the Saints, the forsaking of their fellowship looseth their love, and so stoppeth the intercourse of good duties that should be among them: so it is with the *Lord*. And therefore if you would maintaine love with the *Lord*, draw neere to him, and hee will draw neere to you.

2.
It breedeth ig-
norance.

How shall wee doe that?

By speaking much to him; by hearing him speake to us, by retyring to him upon all occasions for consolation and comfort.

If thou receive any injurie from men, wrangle not with them, but doe as *David* did, betake thy selfe to prayer, take heede of sinne; for that

of

Quest.

Ans.

How to draw
neere in ac-
quaintance
with *God*.

of all other things will breede a strangenesse betweene *G o d* and thee, and if you doe fall out, seeke to be reconciled againe as soone as may be, labour to entertaine a continuall com merce betweene *God* and thy selfe, observe constantly his dealing with thee, and observe againe thy carriage towards him, this will breede a familiarity betweene *God* and thee.

And above all, be much in prayer; for that in a speciall manner maintaines and increaseth this communion and familiaritie betweene the *Lord* and thee.

2 Vncircumcision of heart.
Deut. 30. 6.

Againe, the other thing that hinders is uncircumcision of heart, or worldly-mindednesse; in *Deut. 30. 6. I will circumcise your hearts, and you shall love mee withall your Soules and withall your hearts.* As if hee should say, that which keeps you from loving mee, from delighting in mee is the uncircumcision of your hearts, that is, your worldly lusts, and worldly cares, and worldly desires, when these abound in your hearts, they keepe us from loving the *L o r d*: Therefore in

1 Iohn 2.

1 Iohn 2. If you love the world, the love of the Father is not in you. Come to any particular, and you shall finde it so; if you love wealth, you cannot love the *L o r d*, if you love pleasures, if you love praise with men, if you love honours, &c. you cannot love the *Lord*, the love of *G o d* and vaine-glorie, the love of *God* and covetousnesse will not stand together. Therefore if you will love the *L o r d*, you must have your hearts circumcised, that is, you must have these sinfull lusts

cut

cut off; for nothing quencheth love so much as these. You know, the love of an adulterer quencheth the conjugall love of the Wife to the Husband: your love of the world is adultery, the Scripture calls it so; therefore if you love that, it quencheth your love to the *Lord*.

You will say, May wee not love the things of the world?

Yes, my brethren, onely take heede that it be not an adulterous love.

How shall wee know that?

You shall know it by this, if it doe lessen your love to *God*: you may know whether your love to any creature, to any sport or recreation be adulterous or no. A chaste Wife may love many men besides her Husband; but if it once begin to lessen her love to her Husband, that is an adulterous love: Therefore if you would love the *Lord* aright, bee sure to cut off this, for it breeds a distance betweene *God* and you. As it is said of *Absalom*, when the hearts of the people went with *Absalom*, they fell from *David* the King; so when our hearts are stollen away with the love of earthly things, our love to the *LORD* is lessened with it. Therefore I say, if you will love the *Lord* aright, you must bee carefull to remove this: for the cares of the world, the lusts and divers pleasures, these choake the love of the *Lord*, they are the greatest quench-coales of any other.

Love, you know, is of an uniting qualitie, when any thing lyeth betweene *God* and us, that, you

Quest.

Ans.

Quest.

Ans.

When love to the creature is adulterous.

Note.

Note.

What lyeth in
the understand-
ing between
God and us
that hinders
love.

What in the
will.

Knowledge of
God a speciall
helpe to make
us love him.

you may bee sure, will hinder our love. Now there are many things that lye betweene *God* and us.

Some things lye in our understandings, temptations to atheisme, temptations to thinke that the Scriptures are not true, temptations to judge amisse of *God* in any thing, temptations to doubt of the favour of *God*; These lye in the understanding betweene *God* and us, and are contrary to love: for love uniteth.

But in the Will there lyeth much more, sometimes vaine hopes, sometimes vaine feares, sometimes one thing, sometimes another. If there be any inordinate lust after any creature, after any thing in the World, it lyeth betweene *God* and us, and makes a separation betweene us; and till that bee removed *God* and wee cannot come together, till there bee an union wee cannot fully love. Therefore if you would love the *LORD*, have your hearts Circumcised, that is, have those things removed out of your understanding, and out of your will. Take away those obitacles that lye betweene *God* and you. And if you cannot doe it your selves, goe to *CHRIST*, it is hee that Circumciseth us *with the Circumcision made without hands.*

Againe, when you have done this, that you may grow in love to the *Lord*, learne to know the *Lord*, for the more you know him, the more you will love him. What is the reason that the Angels in Heaven so love him? Because they know him. What is the reason that we shall love him

him more in heaven than wee doe now, but because wee shall know him more? Therefore when you reade the Scriptures, and observe the works of *Gods* providence in everie particular, learne by this to know *God*: as you know a Man by his actions and carriage, learne to have such an *Idea* of *God*, as he hath described himselfe in his word, that hee is true of his word, that hee is full of goodnesse, that hee is abundant in long-suffering and patience, that hee is exceeding mercifull beyond measure, &c. Labour to see his wisdom, his goodnesse, and his mercy, labour to know *God*: for when you come to know him aright, by that wee come to love him. Why doe wee love one Man more than another, but because wee conceive him under such a notion, wee conceive his heart to bee of such and such a frame, we thinke him to bee a Man of such and such a condition? When wee thus conceive the *Lord*, it will teach us to love him more. Therefore this you must know, that for you onely to looke upon things that are beneficiall to you, as forgiveness of sins, and adoption, and an inheritance in Heaven, that is not love to the *Lord*. It is true, you should doe all this, but that which you are principally to doe, is to looke to the Essence of *God*, to see such excellencies in him, that thereby you may be led home to him: and therefore that you may know him the better, you must be taught of him. Againe, you must not onely know him, but you must likewise have assurance of his love to you: for when you know the excellencies of the *Lord*,
 unless

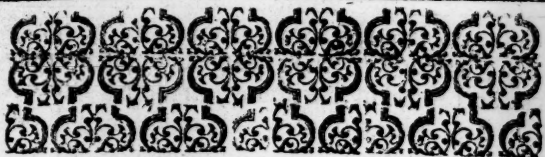
We must principally love *God* for his excellencies not for our owne advantages.

unlesse you have assurance of his love to you, it is not sufficient. Take a man of the highest place, and of the most excellent qualitie; if thou conceive that hee hath a hollow heart towards thee, thou canst not possibly love him: Thou must bee perswaded of the love of the *Lord* to thee. Therefore in the Text it is said to bee *Faith which worketh by love*. The increase of the assurance of *Gods* love therefore is the meanes to increase thy love to him.
 (∴) (∴)

So much for this time.

FINIS.

THE



THE
F I F T H
S E R M O N.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



His last thing wee did was to give you the properties of love to the Lord Iesus.

Now that which remaines to bee done at this time, is to apply that which hath been said, that is, to bring your hearts and the rule together, & to exhort you, that what you have heard in this, it may not passe like ayrie notions, and never be brought home to your particular practice. For, my beloved, the word that wee deliver to you, should bee like *Nails*, driven home

home to the head, *fastned by the masters of the assembly*, as the Wiseman speakes, that they may sticke and abide in the Soule, as forked arrowes doe in the bodie, that they may not easily fall out againe. Therefore the maine businesse that wee have to doe in preaching the Word, is to fasten these words thus upon your hearts. That which wee will doe therefore at this time shall bee to exhort you to question your owne hearts, and to *examine them upon your beds*, whether these characters and properties of love which have beene delivered doe agree to you or no. For, as the Apostle saith, Vnlesse you bee in CHRIST, that is, unlesse you bee knit to CHRIST in love, you are reprobates: it concernes every man therefore that heares me at this time, to examine this strictly with himselfe.

Wee will expostulate the matter awhile with you at this time, and you must expostulate the matter betweene GOD and your owne consciences, whether this love bee in you or no. And although indeede this needeth not any distinct dividing into branches, yet that wee may helpe your memories wee will put it into a number.

Wee, Examination.

And first we will make this expostulation, you that professe you love the Lord, (as who will not be ready to doe that) to say he loveth *Christ*; but yet as the Apostle *Iohn* speaketh of love to the brethren, that men love them in shew, and not in truth; so it is with most men, they love the LORD in word, and in profession, but they love him

him not indeede, and in truth: therefore first let me aske you this.

You that professe you love the *Lord*, doe you not grieve him, and vex him from day to day, and provoke him by your words, and by your workes? If this bee your case, it is certaine you love him not indeede. Some there are that professe much love to the *Lord Iesus*, but yet spend their time idly, are diligent in no calling, but waste their precious opportunities in sports, in idle visitations, in Gaming, in doing nothing that is profitable eyther to themselves, or others, but eate and drinke, and rise up to play: It is the case of many of our young Gentlemen; a shamefull thing before men, and abominable in the sight of God, that men should live like beasts, and make their soules like the soules of Swine, serving for nothing but to keepe their bodies from putrefaction, doing so much the lesse worke, because they have the more wages, burying so many precious talents, whereof their time is the chiefe, because it helpeth to improove all the rest: of which they shall give an exact account at that day, *when God shall judge the secrets of mens hearts according to our Gospell.* Doe you professe that you love the *Lord IESVS*, and doe you neglect him thus?

Besides this mocking of the *Lord*, and dissembling with him, you deale most foolishly with your selves: for all the comfort that you shall ever finde in this life, it will bee from working, from being serviceable to God, and profitable to

H h

men;

1. Tryall.
If wee grieve
him, wee love
him not.

Time a precious
talent.

men; emptie lives cause but emptie joy. Therefore if any man shall finde this to be his case, examine it, it is but a false profession of love. And as I speake to those that are young, that spend their time, *Nihilagendo*: So I may say the same to those that are of more yeares, that waste their lives in doing something indeede, but it is not that which they should doe, or in doing it in another manner than they ought; those that are so drowned in businesse, so overwhelmed with imployment, so occupied with outward things abroad, that they have no vacancie to feede their Soules within, to cloath them with graces. For you must know, my brethren, that your Soules have neede to be trimmed every morning, aswell as the bodie, they have neede of breakfast, and dinner, and exercise, aswell as the body; and as you faile in giving this due respect to the Soule daily, so you shall finde that proportionably in that degree the inward man will languish, and grow faint. But to speake a word unto you likewise: Doe you thinke that you love the *Lord Iesus* in good earnest, and yet have scarce leasure to thinke of him from morning to night, that you cannot take time to speake to him, to seeke him, nor to prepare your hearts for him?

Besides this generall, come to particular sinnes, Sabbath-breaking, neglecting of private prayer, vaine-speeches, concupiscence and sinfull lusts, secret courses of uncleannesse, swearing, if not by greater, yet by lesser oathes, which indeede in this exceede the greater; because in the other you
swear

The soule hath
need of respect
aswell as the
body.

Wherin lesser
oathes exceed
greater.

swear by the Creator, in these by the creature. You that doe these things, will you say you love the L O R D? You must know that it is a contradiction, it is impossible: For, *If you love me keepe my Commandements*: If you keepe not the Commandements of G O D, certainly you love him not.

But, it may bee, you will say that your meaning is good, that you are well affected to C H R I S T, and therefore surely you doe not hate him.

My Brethren, you are deceived in this, thy meaning is not good; for while you cast the commandements of God behinde you, you cast him away: and let mee say to you in this case, as you have it in *Jerem. 3.4.* You professe well in saying, *Thou art my Father, and the guide of my youth*, but you doe evill more and more. So I say, when you professe you love the Lord, and that you reckon him your Father, and your Husband, thus you say indeede, but you doe evill more and more; and that is a certaine argument you love not the L O R D. Therefore examine your selves by this rule: For if you love the Lord, you will reverence him. You know, whom wee love wee reverence, and whom wee reverence, wee dare not do any thing unmeet in their sight. Take any one whom wee love, whose good opinion wee seeke for, wee had rather that all the world should see us doe an unseemly thing, than that hee should, and certainly if you love the L O R D, you would not dare to provoke him to anger. Therefore

Object.

Ans^r.
He that neglecteth Gods commandements, loves him not.
Jerem. 3.4.

this carelesnesse in serving of him is a certaine signe of want of love to the *Lord I E S U S*, this fearefulnesse, and carelesnesse, when you dare not shew your courage for him, when you account it a small matter to commit sinne against *God*, this ariseth from the defect of your love.

2. Tryall.
By our sorrow
after we have
offended him.

In the second place, as you may trie your love by your taking care not to offend *G O D*, so likewise you may trie it by your sorrow and griefe after you have offended him. For you must know this, that love, as it hath the greatest joy of any thing else, when it obtaines that which it would have, so it is attended with the most exquisite griefe, when it is disappointed. As when one loveth another earnestly, if any breach fall out that shall make a separation betweene them, if any strangenesse grow betweene them, if they love, they will never bee at rest; it will trouble and disquiet them; but as the Scripture speakes, they are sicke of love, that is, they cannot bee quiet while there is such a condition, while there is any alienation, while there are breaches and offences betweene them: for you know that nothing is so sweete as love; as you have it in *Cant.* 1. *Love is better than wine*: and as *David* expreseth it, *Psal.* 63. 3. *Thy loving kindnesse is better than life*. So sweete (I say) is love, as sweet as Wine, and better than life. Now, by the rule of contraries, then, to have a breach made, to have a barre, and an interruption in this loving kindnesse of the *Lord* towards us, or in our love towards him, it is bitter as wormewood, and sharpe

Cant. 1.
Psal. 63. 3.

as death. Therefore you may examine your selves by the offences you offer to *God*, when they are past; if you love him, it is certaine they will trouble you exceedingly: For so much sorrow for sinne, so much love. And you may take it for a sure rule, in what measure any man desires to please the *Lord*, in that measure hee will bee grieved that he hath displeased him. Therefore examine thy selfe, Hast thou sinned against him many times, and doest thou looke backe upon those sinnes in a carelesse manner? Bee sure that thou lovest him not. Examine this by that which passeth betweene man and man: When a Father or a Husband hath any thing committed against them by a child or a Wife, if they shall withdraw themselves, and professe themselves displeased, and yet the child or the Wife, in the meane time, bee never troubled at this, but bee at rest, well enough content it should bee so, and are not disquieted for it, will not the parent or husband take this exceeding ill at their hands, when he seeth his displeasure slighted? For this is much greater than the offence it selfe. So I may say, whatsoever the sinne be that you have committed, this hardnesse of heart, this negligence after the sinne is committed, when you are not disquieted for it, when your hearts are not troubled for it, it is a greater signe of want of love to the *LORD*, it is a greater signe of an evill and untoward disposition, than the sinne it selfe. Therefore this want of sorrow for sinne, is a sure argument that you love not the *LORD*. You may take that for one

So much sorrow for sinne,
so much love.

Want of sorrow for sinne,
a greater argument of want
of love than
the sin it selfe.

Zech. 12.

Levit. 16, 26.
& 23, 27.

signe of want of love, that wee commit finnes
 against *God* from day to day. For, doe but goe
 to your neighbours, and professe your love to
 them, and yet you injure them againe and againe,
 you care not what wrong you doe them; will they
 thinke that such a profession as you make is true?
 And will the *L O R D* regard, when you say that
 you love him, if you provoke him to anger,
 and renew your finnes, and relapse into them
 againe and againe, and when you have sinned,
 take it not to heart? No, my brethren, if you
 doe love him, you will doe as it is said, *Zech. 12.*
when you have sinned, you will mourne as hee that
mourneth for his onely sonne, your hearts will melt,
 as *Iosiahs* did; your hearts will smite you, as *Da-*
vids did him: thus it is with all that love him in
 deede and in truth. Therefore in *Levit. 16. 29.*
 and likewise *Levit. 23. 27.* (they are both one
 and the same) the *Lord* appoints a feast and a
 meeting together for cleansing of finnes, it was
 the feast of attonement; saith hee, In that day
 when you come together to offer sacrifice unto
 me, and to make an attonement, you shall humble
 your soules, and whosoever doth not afflict his soule on
 that day, he shall be cut off from his people. As if he
 should say, At that day you come to reconcile
 your selves to the *Lord*, you make profession of
 your love to him, and of the desire you have to be
 friends with him: Now if you come and make
 this profession, and doe not humble your selves,
 nor afflict your soules on that day for those brea-
 ches that have beene betweene *G O D* and you, all
 your

your professions are but dissimulation; and such a man as will thus dissemble with the *Lord*, shall be cut off from his people. So I say, when you profess that you love the *Lord*; and yet have hard hearts, that there is no softnesse there, that your hearts doe not melt towards him, but when you have sinned, you can looke backe upon your sinnes without any disturbance at all, know that it is but dissembling with the *Lord*, and you are worthy to be cut off from his people.

I come to a third tryall: If you love the *Lord Jesus*, have you your hearts after his owne heart: that is the disposition of all those that love him.

Acts 13.22. the *L O R D* saith of *David*, *I have found a Man after my owne heart, that will doe whatsoever I will*: That is, looke how the *Lord* himselfe was affected in any businesse, so was *David*s heart affected, and so is it with all those that love the *L O R D*; (for this is proper to the Saints:) if you love the *Lord*, you will bee of one heart with him: If wee have hearts after his heart, as every Christian must have in his measure, (though perhaps hee reach not *David*s measure) in all the turnings of our lives, upon all occasions, in the diverse disposition of our wills, wee will be conformable to the *Lords* will, we will be like *God*, affected in every thing as he is affected.

But, you will say, this is a hard thing, how shall wee discern it?

You shall discern it by these two things: If you be affected as hee is, you will doe whatsoever hee will; as those words are added concerning

H h 4

David,

3. Tryall.

To have hearts
after Gods
owne heart.
Acts 13. 22.

Quest.

Ans.

How to know
our hearts are
so.

1.
By hating that
God hates, &
e. contra.

2.
By loving
those that fear
the Lord.

Object.

David, I have found a man after mine owne heart, for *he will doe whatsoever I will*. You may examine your selves by that; Doe you doe whatsoever hee will? Are your affections aright, that you love what hee loves, and hate what hee hates? For your actions are the immediate fruits and effects of your affections, and as everie man is affected, so he doth.

And besides, as that is one way to discerne it, so this is another, which you shall likewise finde in *David*, that hee loved those that feared the LORD; and *those that love vaine inventions, doe I not hate them*, saith hee? &c. And that you may discerne this, consider whether you love all those that feare the LORD, and hate all those that are enemies to the Lord. For while there is nothing but nature in a man, so long those that are of good natures, that are faire in their carriages, and kinde and loving to us, those wee love, and those that are contrarie wee hate and dislike; but when you love the Lord, and are after his heart, and have another nature in you, it rayseth you above this nature of your owne, and then you will love those that are like the LORD, whosoever they are, though perhaps they are not so sociable, nor of so faire a naturall disposition: but if you have a new nature, and are become new creatures, now you have common friends, and common enemies.

Doe not object now, that you are willing to doe so, if they were sincere and upright, but they are hypocrites?

I say,

I say, doe not deceive your selves in this : for as they rejected *Christ* under the person of a counterfeite, and of a Wine-bibber, so thou mayst persecute *Christ* under the person of an hypocrite. *Paul*, you know, he thought he did *God* good service in persecuting those whom hee persecuted, yet though he did it ignorantly, hee confessed of himselfe that *hee was a blasphemers, and a persecuter*: So I say, though you doe it ignorantly, under the person of an hypocrite, yet that is the judgement, and the censure that will be upon you, and in so doing you are persecuters.

And if you shall say, that if the *Lord* himselfe lived amongst us, if *Iesus Christ* were here, I hope I should shew that I doe not hate him.

You shall see what the *Lord* himselfe saith, *In that you have done it to these, you have done it to mee*. As hee speaks there in the matter of giving, so may I say to you concerning this case, in that you have despised those that feare his name, in that you have spoken against such as are his, you have done it against the *Lord*: in this thing you have shewed your hatred against him. Examine your hearts therefore seriously by this marke.

Again, fourthly, wee will bring you to that expostulation which is grounded on *1 Ioh. 2. 15*. *Love not the world, nor the things of the world; for if you love the world, the love of the Father is not in you*. Now question with your owne hearts about this, whether you love the world, and the things of the world; for if you doe, the words are cleare, *The love of the Father is not in you*.

Ans.
Men may persecute Christ under the name of an Hypocrite.

Object. 3.

Ans.
Those that persecute Christians would persecute Christ if he were on earth.

4. Tryall.
1 Iohn 2. 15.
By loving the world.

You

*Quest.**Ans.*

Three trials of
our love to the
world.

I.

By too much
delighting in
the things of
the world.

You will say, how shall wee know this?

You shall know it by these three things.

First, by your delight in the things of the world, and your griefe and sorrow for the losse of them after you have enjoyed them; for if you find that you are overmuch affected about them, it is certaine that you love the world, and the things of the world: Intemperate and excessive griefe, and complaint for worldly losses and crosses, is a sure argument and evidence that you love the world.

Whereas when you love the *Lord*, you will bee indifferent in those things; if a worldly losse befall you, you will grieve as if you grieved not; if any worldly advantage happeneth, you will enjoy it as if you enjoyed it not: A man will bee thus affected, If I have *God* sure, I reckon him only my portion, all other things are by accident, hee onely is essentiall to my happinesse.

Wee doe not deny that a man may grieve upon such occasions, but it is a lighter kinde of griefe; and therefore it is expressed well by the former phrase, *As if hee grieved not*: He knoweth all this while the maine is sure, and so long his heart is stedfast within him: but when a man shal fall into excessive griefe, when the affection shal bee exceedingly stirred about worldly things, it is a signe that you reckon not *God*, and the assurance of his favour to be the maine thing in your happinesse: you should bee affected to the world with a remisse affection. Now when your affections are so much taken up about them, it is a
signe

signe you love the world, and the things of the world. It is true, you may doe the things of the world, and enjoy them, and follow after them, but in a remisse manner; but when your affections are so much stirred about them, when you come to excessive love in the having them, and excessive griefe in the losing of them, it is a signe that you love the world, and the things of the world.

Secondly, you shall know it by this, when worldly things shall come into competition with those that belong to a good conscience, and the service of GOD, you shall finde this one way whereby you may discern your love to the world. When *Christ* would make a tryall of the young man, whether hee loved the world or no, he puts him to it by this, *Goe, (saith he) and sell all that thou hast, and come and follow mee, and thou shalt have treasure in heaven.* When it came in competition once, whether hee were best to follow *Christ*, and sell all that hee had, and that hee must eyther forsake CHRIST, or forsake his riches, he went away sorrowfull, and would not doe it. So wee shall finde it in *John 12.42.* when the matter came there into competition, that if they confessed *Christ* they should bee cast out of the Synagogue; saith the Text, though they beleaved, *They confessed him not, for they loved the prayse of men more than the prayse of God.* Their carriage there towards *Christ*, when their confessing of him came in competition with their applause and honour among men, it was an argument that they loved

2.

When worldly things come in competition with a good conscience.

John 12.42.

Hebr. II.

loved the world and things of the world.

You shall see in *Abrahams* case, when the Lord would put him to the tryall, and bids him *come from his kindred, and from his Fathers house, and from his Countrey*, this in *Hebr. II.* is taken as an argument of his love, that when hee was put to doe eyther the one or the other, hee made his choise to obey the LORD, though it stood with the losse of his Countrey and friends. So, I say, consider with your selves, and you shall finde many cases wherein your conscience will dictate to you, this you must doe, this you ought to performe, this you ought not to doe. Perhaps it shall bee said unto you againe, if you doe it, you shall lose such a friend, you shall lose such credit, you shall suffer such losse in your estate, you shall expose your selfe to such and such danger, you shall incurre such and such inconveniences to your selfe; consider what you doe in such a case: Many businesses fall out every day, wherein the like case is offered to you, many times you thinke it were best to doe so, and if it were not for the losse of something, or for the discredit, you would doe it. By this you may examine your hearts whether you love the world or no.

3.
By being busie
in them,

Lastly, you shall know whether you love the world, and the things of this world, by your actions; for where your love is, there your tongue, and your hand will bee, and all your endeavours: Now trie your selves by this, Are you occupied so about the world, and the things of it, that all your endeavours and all your actions are taken
up

up about them? Some about matter of pleasure, in hunting and hawking, in gaming and sporting, your thoughts are there and your speeches there; others againe in seeking wealth, and worldly greatnesse: Are you taken up about these? I say, the actions of a Man are a sure signe, for the Lord judgeth us by our actions; therefore wee may judge our selves by them. Consider in what element you live, if you bee so busied about worldly things, that you are never well but when you are there, and as for heavenly things, you doe them but by the by, and when you are doing them you are weary; this is an argument that you love the world, when a man shall turne the streame of his endeavours all that way, when hee shall turne all his projects, all his actions, all his labours into that. As when the body hath awenne or a wolfe in it, all the nourishment is drawne to that, and in the meane time the bodie is leane and poore: so is it when a mans heart is taken up with the World, it eates up and devoures all the thoughts, all the intentions of the minde; all his care, and endeavour, and striving runnes this way; and *the hidden man of the heart*, in the meane time, is left starved and pined within. This is a signe that you love the world, this so much intending the things of the world, as *Christ* speakes, *The lusts of your Father will you doe*, *Iohn 8*. What is the meaning of that? That is, looke to your actions, to your doings, to your executions and performances, and you shall finde that they are according to the lusts of your Father the Devill, those

Simile.

Iohn 8

those actions they did were a signe that they did affect those things that the Devill affected.

Object.

But you will object, the holiest man, hee that is most regenerate, yet is inordinately affected to the world, is too ready to grieve, and to rejoyce inordinately, is too readie to fayle when these things come in competition with G O D. Therefore how should wee examine our hearts by this.

Ans.

The Saints do
mind the
world too
much, but they
allow not
themselves in
it.

I answer in a word, that it is true in the Saints, there is something in their hearts that doth all this that I have spoken; but it is not they that doe it: as the Apostle speakes, *It is not I, but sinne that dwells in mee.* We cannot deny but that there is flesh and worldly-mindednesse even in them; but yet this they doe, these worldly lusts and desires they are still checking them, and restrayning them, and keeping them downe, so that though they bee there, yet they doe not walke after the vanitie of their mindes, they are not led by it, but they are led by the Spirit, and walke by the Spirit. Indeepe sometimes they fall, when they are transported with temptations, and through incogitancie; and infirmitie, yet their constant walking is not after the vanitie of their minde, for that is proper to those that feare not G O D. Therefore know thus much (my brethren) that though the Saints doe these things sometimes, yet their purpose, and their desire and care is to crosse and resist them as much as they can, that though they have these inordinate worldly desires in them, yet they are not Midwives to themselves, to
bring

bring forth fruite to the flesh, they are not stewards to provide for these before-hand, as it is in *Rom. 13. Put yee on the Lord Iesus, and take no care for the flesh, to make provision for it*: I say, they are not stewards for their lusts, but they resist them, and strive against them. But to conclude this also, examine your selves by this rule, whether you love the world, and the things of the world.

Rom 13.

And if we take an examination of men by this, how few are there that love the *Lord*? Wee may truly say as the Apostle saith, *The love of God is not in them, for men seeke themselves, and their owne things, and not the things of Iesus Christ*. One followes this particular, another that, everie man fitting and plotting a Garment to himselve composed of such vices as doe suite everie mans humour. This is a signe that you love not the *Lord*, when you minde the world, and goe with the world, and let your whole bodie and soule follow it, with all the actions, and all the strength and endeavour thereof. *The love of many shall waxe cold, because iniquity shal abound*. What is the meaning of that? That is, because the men of the world, those that are in place, because they shall countenance iniquitie, because the streame of the times shall goe that way; for this cause *the love of many shall waxe cold*: that is, because they minde the world, whereas if they did not love the world, and the things of it, though iniquitie did abound, yet their love would waxe hotter. When things are so that iniquitie abounds, some will not take the paines, they love their ease, and contentment; others

others want courage to doe it, they are faint-hearted, and dare not adventure. Now whence doth this come but from the love of the world? for no man is fearefull, but because there is something that hee is in love with, and is loth to part with. If a man did not love the things of the world, he would have courage for the truth. This is therefore an argument that men doe love the world, and consequently the love of the Father is not in them.

5. *Tryall.*
By a readinesse
to please him.

Let us come yet to another expostulation. In the fifth place therefore, if you love the LORD, you will find in yourselves a readinesse to please him in all things, you will doe it naturally: As the Apostle speakes of *Timothy*, *I know no man like minded, who will naturally care for your matters.* So if you love the Lord aright, you will doe it with a naturall affection, you will love him naturally: For what is this love to the LORD, if it be right, but that which himselfe hath planted in us? We are taught of him to love him. It is like the naturall affection which Parents have to their Children, such a kinde of affection will it bee, if you love the LORD, you will doe that which is good in his sight with a kinde of naturalnesse and readinesse; you will bee carried to the duties of his service as the fire is carried upwards, and not as stones are carried upwards with the force of another, but you will doe them readily, and chearefully; you will not doe good duties as being halled to them, and put on to doe them, but you will bee zealous of good workes, that is, you will have

have a burning desire in your hearts, longing after them, you shall not neede to have them forced upon you, but you will bee forward to doe them, you will be affected to good workes as you are out of selfe-love to your owne businesse. You know when a man naturally loveth himselfe, when he is to doe something that concernes his owne good, how solicitous is he about it, and how provident fore-casting how to bring it to passe, and if any rubbe be in the way it troubleth him, if there be any faire passage, and likelihood of atchieving it, he rejoyceth. Now, if you love the LORD naturally and truely, you will go about his businesse as you goe about your owne, if there be any businesse to be done? Magistrates in their place, Ministers in their place, and every man indeed shall finde some businesse to doe wherein hee may bring glory to *Gods* name, and advantage to his cause. Consider now how you are stirred about it, doe you goe about this businesse, are you soe industrious and laborious, doe you project it, doe you minde it as your owne? you will not stand expostulating the matter, to say must I doe it? And is it of necessity? But if it be a thing that tends to the advancing of the glory of God, you will doe it with all readinesse, you will not so much stand upon this, what wages shall I have? and what profit shall I gaine? But as a loving woman to her husband, shee is glad to doe any thing for her husbands good, she is satisfied with this, that she hath an opportunity to doe something; so it wil be with you, if your

I i hearts

hearts bee rightly affected, you will then doe things after this manner.

Quest.

You will say, how shall wee know this love? this is a nice and curious point to love the *Lord* thus naturally.

Answ.

Natural affect
of love to the
Lord is known
by two things.

I.

By our even
carriage to-
wards him.

You shall know it by these two things :
First, by the evennesse of your carriage to-
wards the *Lord* ; for what a man doth naturally,
hee doth with a kinde of equalitie, with a kinde
of evennesse : so that, as we say, an uneven pulse
is a signe of a deadly and dangerous distemper
within; so I say, when you finde an unevennesse
in your carriages to the *Lord*, that you are off
and on with him, that sometimes you doe a thing
for him, and a none you will doe for your lusts,
this is a signe that you love not naturally ; feig-
ned things are for the most part unequall : be-
cause when a man doth not doe a thing natural-
lie, hee cannot hold out ; a man cannot dissemble
soe well, but at one time or other hee will dis-
cover himselfe ; what a man doth naturally, and
heartily, hee is like himselfe in it still. Therefore
when there is such an unevennesse in your wayes,
(some will be very forward in a good cause, now
in a good moode, and then out of it againe) it
is a signe you love not the *Lord* thus naturally,
for then you would bee eaven in your carriage to-
wards him.

2.

By a constant
carriage.

Add to this the continuance of it, for if you
love the *Lord* with a naturall affection, you will
hold out, and be constant in 'it. The second and
third ground went farre in their profession, but
their

their inconstancy shewed that they loved not the *Lord* with a naturall love; this discontinuing is a signe that your love is not true. I beseech you examine your selves by these things whether you love the *Lord*; remember what I said the last day, doe you desire that your sinnes should be utterly destroyed? doe you not dallie with sinne? Would you not have some remainders within you? Nay, I will goe a step further with you, doe you not hate the *Lord*.

You will say, *God* forbid wee should doe so, I hope we are not in that condition.

My brethren, first you must know that there are many that doe hate the *L O R D* : *Rom. I.* amongst others those are reckoned up, *Haters of God* : Therefore it is certaine that there are many, and many of those that come to Church, many that thinke well of themselves; and that others thinke well of two, that yet are haters of the *Lord*. You will say, how shall wee know that?

I will aske you but this (to bring this likewise into examination, and so to conclude) I say, examine your selves by this :

Doe you not desire that there were no *G O D* ? examine your hearts whether if this newes were brought that you might live at liberty, that you might doe what you would, that you might satisfie your lusts in all things, that there were no *G O D* to call you to account, to reward you according to your doings, whether it would not be acceptable newes to many of you ? Now it is

Object.

Ans.
Rom. I.

Quest.

Ans.
Foure signes
of hatred of
God.

I.
If we desire
that he were
not.

2
If we looke on
him as a ludge
onely.

1 Iohn 4.

3.
When we look
on God and
his wayes as
contrary to us.

certaine, if you would not have the LORD to be, you hate him; for whomsoever you would have taken out of the way, such a man you hate.

And besides this, consider whether you doe not looke upon the *Lord* as upon a judge, whether you doe not all that you doe to him as one that lookes upon a judge: If you feare the *Lord* in this manner, it is certaine you hate him, for those whom you thus feare, you hate, and that you shall finde in 1 *Ioh. 4.* if you feare, saith hee you love not; for *perfect love casts out feare*: when you looke upon *God* as upon a strict judge, and that is that puts you on to doe all that you doe, that is it that makes you keepe a good conscience in secret: for this you may doe, and yet look upon *God* as a judge, to feare with this kinde of feare is a signe you hate the LORD, for whom you feare, you hate.

Besides this, Doe you not looke upon *God* and upon his wayes, as contrary to your hearts? that your hearts, and the wayes of *God* are in an opposion; your hearts, and sanctifying the Sabbath will not agree; the *Lord* would have your speeches to be good and holy, hee would have you not onely abstaine from evill, but to hate it, to have your hearts rise up against it: Are not these commandements contrary to you? Consider but that holinesse that is expressed in the booke of *God*, and that is expressed also in the lives of the Saints, who carry his Image stamped on them, and is there not a kind of contrariety betweene your wayes and theirs, betweene your hearts

hearts and them? If there be, it is a certaine signe of hatred: for wheresoever there is contrariety, there is hatred. Examine your selves by this, and see whether you doe not hate the LORD.

And yet to come to one more, if you *love pleasures more than God*, and wealth more than God, you hate God: For so you have it, *Math. 6. No man can serve two Masters, but either hee must hate the one and love the other, &c.* That is, when you love other things, though you thinke you doe not hate the Lord, yet, I say, in that you love pleasures, and love the world, and the things of the world, in that you love your lusts, and the objects of them; in doing this, you hate the Lord. Now if this bee your case, if upon these expostulations that I have propounded, if upon these rules of examining your selves, you finde that you doe not love the Lord, if this bee your condition, (as it is your wisdom to deale strictly with your selves) for hence it is, brethren, that the soules of men perish, because they will not see and search into their estates, they will not come to this examination of themselves, it is a painfull thing to them, men are backward to examine themselves in private; what is the reason of that phrase in the Psalm, *Examine your selves upon your beds*, but because examination should be when a man is most retired? I say, if you finde it to be so, as it is the case of many (then it should open a window to you, to see what you have deserved at the Lords hands, how just it were that the Lord should cast you off: For when you are

4
When we love
pleasure more
than God,
Mat. 6.

enemies to the *Lord*, can you thinke much at it? My brethren, what a condition is that man in, that hath the great *God* of heaven and earth to be hisemie?

And besides this, have you not reason to justifie *God* in his just judgements upon others, when you shall see *God* sharply plaguing them? It may seeme to you that it is a hard thing that men should be so punished; but when wee consider that they are haters of *God*, that they are enemies to him, you may justifie *God* in that he doth.

But, to conclude, you ought to humble your selves, if upon these trials you finde your selves to be lovers of the world, and not lovers of *God*. And you that are young, and put off repentance, it should move you to come in betimes: For if this be required of you to love the *Lord*, and you shall not be exempted from death when it comes though you be never so able; and never so strong and lusty; what condition doe you thinke you will be in, if you die enemies to *God*, and haters of him, as you needes must be, if you love him not. And if you thinke you have time enough hereafter to settle your affections; Consider, is it in your owne power, though you have warning before death, to have this affection of love? You may doe many good duties, you may bee sorry and repent for your sinnes; but though you doe this, and a thousand times more, yet if you have not this love wrought in you by *God*, if it come not from heaven, if it bee not the fruit
of

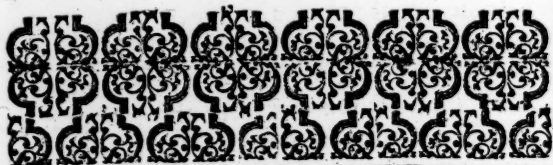
of his owne Spirit, all your repentance, and all your forsaking of sinne, all your doing of duties, the change of your courses is nothing, the Lord regards it not, unlesse you have this naturalnesse of love. I have stood therefore the longer upon it, and upon this part concerning examination, because it is a matter of great moment. Wee should have come to the next part concerning exhortation, which wee would not disjoyne, because it is very usefull and profitable; but wee cannot doe it now, but reserve it for the after-noone.

(.)

FINIS.

Li 4

THE



THE
SIXTH
SERMON.

GALAT. 5.6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



AND before we leave this point one thing I must adde. For what reason doe we put you upon this disposition, upon this examination, whether the love of GOD bee in your hearts or no? The reason is not that you should be discouraged, that you should be put off from comming to God, that you should be grieved with the sight of the want of your love, but the end of it is to stirre you up to get it, if you want it. You know, we have formerly de-

delivered some meanes of getting it, onely there is one which we will commend unto you, which wee gave a little touch * on but could not handle it, and it consists of these three branches, if you would love the *Lord*.

First, you must know him, for otherwise you cannot love him. As it is in naturall love that is bred betweene man and man, you say love ariseth from sight, they must see before they can love, so you must know the *Lord*, there must bee a sight of *G O D* by faith, before you can love him. And every man that sees him and knowes him as he is will love him, hee cannot chuse, for that is the *Lords* worke to all the Saints. *Ierem. 31. You shall be taught of me, and you shall know me from the greatest to the least.* It may be in some manner they knew *God* before, but although a man have never so exact knowledge of him, yet till hee be a regenerate man, hee never knowes him indeede, it is an other kinde of knowledge that hee hath, when a man is regenerate; when *God* teaches him to know, him he lookes on *G O D* with another eye, every thing is presented to him after another manner, he sees now another beauty in *G O D* than ever hee saw before, hee sees an other excellency in him: for that knowledge hee had of him before bred not love. But when a man is once within the Covenant, the *Lord* will teach him such a knowledge of himselfe, as withall will worke the love of him. Such a knowledge you must have of the *Lord*, and you may helpe your selves to love him by reasoning, if ever you saw
any

* pag 108.
The last helpe
of the love of
God consisting
of three branches.

I.
The knowledge
of *God*.

Ierem. 31.

Exod. 34.

any excellency in any man, or in any creature, it did helpe you to love that creature. Thinke with your selves there is more in *God* that made that creature; *He that made the eye shall he not see?* So he that wrought that excellency, shall not he have it in himselfe in a greater measure? Besides, you may consider how the *Lord* hath described himselfe, that he is *most wise, most mercifull, and full of kindnes, and gentlenes, and abundant in truth,* as you know that description in *Exod. 34.*

Goe through all the virtues, and excellencies that are amiable, if you looke in the Scripture, you shall find them to bee in the *Lord*. This serious consideration will helpe you, to encrease your knowledge of the *Lord*, and by consequent your love of him. So that, if you would come to love a man, what is it that causeth you to love him, but because by his speech, and by his carriage and behaviour, you come to have such an apprehension of his disposition, hee hath a mind thus framed thus qualified, thus beaurified? When you conceive such an Idea of him, you love him. So, when you apprehend the *Lord* aright, when you observe him as he is described in his word, when you observe his doings, when you consider his workes, and learne from all these together a right apprehension of him, I say, when you have such an Idea of him, such an opinion of him, then the will followes the understanding, and the affections then follow, then you come to love him, and to delight in him. Therefore learne to know the *L o r d* by his former carriage towards your selves,

selves, how kind he hath beene, how exceeding patient, how exceeding ready to forgive, how much kindnesse he hath shewed; how hath he in mercy remembred you, though you have forgotten him; how you have recompensed him evil for good, yet he hath not broken off the course of his mercy towards you. Consider his dealing with you, and learne by this to know the LORD, and this will be a meanes to encrease in you the love of the LORD.

This is not all, there is another thing, which is the second branch that I told you of; that is, to looke upon GOD as one futable to you, and to your disposition. For if you should finde never so much excellency in him, if hee bee not agreeable to you, you love him not. A woman may see a man that she thinks is very excellent, in many respects, yet hee is not a fit husband for her. It is the futablenesse and agreeablenesse between GOD and our owne condition, that causeth us to love him. Therefore when you put these two together, consider the LORDS mercy, and see that, and looke on your selves as sinfull men needing that mercy; when you see the Lord exceeding powerfull, and looke on your selves as very weake, needing that power; when you looke on him as the Lord of life, and see your selves subject to death, and needing that life; when you see your owne folly, and his wisdom, (goe through all in him, and then againe looke upon the contrary weaknesse in your selves) this is that which will make you apprehend God as one that is futable,

2:
A looking up-
on God as
one futable
to us.

To a man sensible of his sins nothing is acceptable but Gods favour.

ble, as one that is agreeable to you; and till you come to this, you shall never love him, and long after him, till the heart namely be thus framed, till a man is humbled, till hee comes to the sight of himselfe: for as you must know *God*, so you must know your selves before you can love him. I say, when a man comes to that, hee begins to looke on *God* as upon one agreeable to him: As, take a man, who is touched with the sense of his sinnes, whose heart is broken, who hath an apprehension of *Gods* wrath, and of his owne unworthinesse, such a man now will bee satisfied with nothing in the world, but the assurance of *Gods* love and his favour. As you see in naturall things, let a man be very weary, the daintiest meat in the world, whatsoever you give him, will not helpe him; but he must have that which is fit for that particular defect, nothing will helpe him but rest. Againe, let a man be hungry, and faint for want of meate; all the musicke, the best aire, or whatsoever you can give him will doe him no good, it must bee meate that must helpe him. If a man have a disease, it is not sleepe, it is not meate and drinke, it must bee a medicine that is fit for his disease. So it is with the heart of man, when his heart is so broken, so humbled and touched with the sense of his sinnes, that hee longs after nothing but remission, nothing but the assurance of Gods favour, the assurance of his love and kindnesse, nothing will satisfie him but that: it is so in naturall defects, and so it is in the soule, when the heart of a man is so fashioned that

that it lookes upon God as one agreeable to him and there is nothing else futable but onely the Lord, and his favour, and his love, that is required, to breede this love in you towards him.

What is the reason else, that it is said, *Hosea 5. ult* *when they are afflicted they will seeke me diligently.*

But because afflictions teach a man to know himselfe, it teacheth him to know his owne weaknesse, to see his owne sinne, his owne impotency, his owne unworthinesse, and when he hath done this, then he lookes upon God as one who onely is fit for him, as one who is onely able to helpe him. Affliction doth but discover what was there before: For man is a weake and impotent creature, made for the Lord, he is nothing without the Lord, it is the conjunction with God that makes him up, onely he knowes not this, he understands not this. Therefore when God opens a mans eyes, either by the immediate worke of his Spirit, to teach him to know himselfe, or by affliction, then he comes to seeke after the Lord; when they are afflicted, they will seeke me diligently. If thou shouldest have such an offer as was made to those, *Acts 2. Peter* tells them there, they should have remission of sinnes, they should receive the gift of the holy Ghost; if this had beene offered to them before they knew themselves, before they had beene humbled and *pricked at the heart*, as it is said they were, would they have regarded in such an offer as this? No they would not, although they had understood that offer never so well. So I say, though you know

Hos. 5. ult.

Afflictions
teach a man
to know him-
selfe.

Acts 2.

The knowlede
of God and of
our selves must
goe together.

A Christians
Studie.

Psal. 18.
Psal. 116.

know his name and his excellent attributes never so perfectly, yet till you come to know your selves too, you will never love him, you will never desire him, you will never long after him: for both those must goe together, the knowledge of God, and the knowledge of our selves, to teach you to love him. The knowledge of *God*, without the knowledge of your selves, is a fruitlesse speculation: And againe the knowledge of your selves, and your owne misery, without knowledge of him and his mercy, is a miserable vexation. The knowledge of *God*, without the knowledge of your selves, is, as if a man should know a medicine, but should not know what defect it were fit to supply: And to know your selves and your owne case, without him, is to have the disease discovered, and not to know how to helpe it. And therefore learne to know both *God* and your selves: If you will love him, then you must learne to study those two. We say schollers studie bookes, and Politicians studie men; but a Christian should studie *God* and himselfe, to learne to know *God* and himselfe better, by this meanes he comes to know the *Lord*: as where-soever you finde any love to the *Lord* expressed, you shall finde these two going together, as *David* oft, *Psal.* 18. and *Psal.* 116. *I love the Lord, &c.* Why? *For I was in distresse, I was in griefe, the grave overtooke mee, and I was compassed about with death, and I cryed to the Lord, and he healed mee, and set mee at liberty, hee is my fortresse, &c.* That is, when *David* saw himselfe to stand

stand in need, he saw his weakenesse, and looked on *God* againe, as one that would helpe him, and heale him, as one that could set him at liberty; this caused him to say, I love the *Lord* dearly. So *Paul*, when he saw these two, *I was a blasphemer I was a persecuter*, and looked on *Christ*, (who had beene mercifull to him,) with faith, this was that which caused *Paul* so to abound in love towards *Christ*. And so *Mary*, *Luke 1. My soule doth magnifie the Lord: And why? For he had respect to the low estate of his handmaid: I was poore and meane, and loe hee hath raised mee to a high degree. This sutablenesse, this knowledge of God and of our selves is that which breeds in us a love of him. But is this enough now to know God and our selues? This is a faire step to beget in you this love of him; for as you heard before love is an inclination of the heart to some good thing agreeable to us.*

But yet you must have a third, or else this will not doe, that is, assurance of the *Lords* love to you: for if you long after him, never so much, if you thinke him worthy to bee desired; on the other side, yet if for all this you are not perswaded of the *Lords* love to you, you cannot bee affected towards him. Wee cannot love any man whom we conceive to bee ill affected to us: And therefore you shall see in the course of the Scriptures, love proceedes from faith, faith must beget love, that is, the assurance of *Gods* love must goe in: That is the third ingredient to make it up.

Luke 1.

Love

3 Assurance
of the Lords
love to us.

You

Object.

You will say to mee, wee doubt not of this, but if we be perswaded of Gods love, wee shall love him ; but how shall wee come to this perswasion, how shall wee assure our selves of his love ?

Answer.

Means where
by men may be
assured of
Gods love to
them.

1. Such as are
without.

I.
God the Fa-
ther offers his
love.

Isay, 9. 6.

2.
So doth God
the Sonne.

Those to whom I should speake now are of two sorts ; either such as are out of the Covenant, or such as are already within it. For you that are without, to you I say, you may, (if you will consider it,) come to the assurance of his love towards you.

For first, the *Lord* hath made knowne his owne willingnesse to take you to marriage. There are but too that are to give their consent, the Father to give his Sonne, and the Sonne to give his owne consent : The Father, you know, hath given his consent, *Isay 9. 6. A Son is given: Hee so loved the world, that hee gave his Sonne.* Therefore certainly you have your Fathers consent, hee hath given *Christ*, as a father gives his sonne in marriage. But now whether we have the Sonnes consent or no, of that we make question ; saith the Apostle, *Hee loved us, and gave himselfe to us, and for us ;* Yea hee notonely gives his consent, for his part, but he hath purchased his wife with his owne blood. And therefore you cannot doubt but that hee is willing to marry with you, to take you, and to receive you if you will come in. Why then, what is required now ? Nothing at all but thy consent, if thou give thy consent to the *LORD*, thou needest not to question his favour, thou maist assure thy selfe of his unchangeable

changeable love in *Iesus Christ*; for hee hath revealed it on his part, in his word, you have his sure word for that, *Heaven and Earth shall passe*, rather than that word. This is the sound consolation that will not fayle you, when you come to examination, and thinke with your selves, upon what ground am I assured of *Gods* affection towards mee, that hee loves mee: I have his word for it, hee hath said it, and hee cannot recall it; yea hee hath added his oath, that by two immutable witnesses you might have strong consolation; that is, you might have the greatest degree of assurance that can be. Why, now, why doest not thou give thy consent? Why doest thou no more rest on it? You will say, alas I am willing to give my consent, if that would doe it.

But first, I am unfit to marry the *Lord*, I am not prepared for such a match as that is, my heart is too bad, and my life hath beene too sinfull to thinke of such preferment and advancement.

Take thou no care for that, the *Lord* knew thy unfitnessse, when hee made that promise to thee, when he gave his Sonne, and the Son gave himselfe to thee, he was well enough acquainted with thee, and with thy nature, hee had an intention to marry a Black-moore, he justified the wicked, he knowes thou art so, and yet hee will doe it, hee will put a fairenesse, hee will put a beautie upon thee, when thou art his Wife; therefore let not that hinder thy unfitnessse.

You will say againe, it may belong to such and such, it doth not belong to me; my case is such, I

Object. 1.

Ans.
Unfitnessse
should not discourage us
from taking
Christ.

Object. 2.

Answe
No sin exclude
from Christ.

have provoked him in this manner, my finnes are of such a nature.

This shall not shut thee out neyther. For why shouldest thou make exceptions where the *Lord* makes none. *Goe preach the Gospell to every creature under Heaven.* What is the meaning of that? That is, goe tell every Man, without exception, whatsoever his finnes bee, whatsoever his rebellions be, go tell him this glad tydings; that is to preach the Gospell to him, that if he will come in, I will accept him, he shall be saved, his finnes shall bee forgiven him, if hee doe no more but come in, and take me and receive mee. Therefore to conclude this, doubt not thou that that shall be a hinderance on *Gods* part. And for thy owne part, there is no more required of thee but sinceritie, that thou take him, sincerely resolving with thy selfe, I will serve him for the future, I will bee contented to bee divorced from all my former loves, from all the finnes that I have delighted in before, I am willing now to take him, & to serve him, and to love him, and to give my selfe wholly to him; I say, this sinceritie of resolution is enough, there can be no hinderance if this be found in thee. Therefore doe not thinke with thy selfe, I want sorrow for my finnes, such a degree of sorrow, my heart is not broken enough, and therefore I am not fit: for thou must know thus much, that the promise is made to the comming, and not to the preparations. If thou canst come, and take the *Lord*, it is enough, if a Man have so much sorrow, so much heart-breaking as brings him

him home to **CHRIST**, as makes him willing to match with the *Lord*: if he have that wrought in him, doubt he not of the other.

But now I come to the other, those that are already within the Covenant, to you I say, you may much more easily and fully come to this assurance, because yee have the fruits of the Spirit in you, which are the seales of his love; you have cause to trust perfectly through the grace that is revealed in **IESVS CHRIST**: you know that exhortation, *Trust perfectly to the grace revealed, &c.* that is, in the free offer to every Man by **CHRIST**; trust not in that by halves, remissively, and unperfectly, and weakely, but trust perfectly, be confident in that, that the **LORD** will thus receive you, trust perfectly in the grace revealed.

But, you will say, I commit many sinnes from day to day, I am negligent in many duties, I finde much unevennesse in my life, many distempers in my affections, &c?

What if you finde all this in your selves? Yet so long as your hearts are sincere, you must know this, that everie breach, every offence doth not breake the Band of Wedlocke betweene the **LORD** and you, you must not thinke there is a breach of covenant betweene *God* and you upon every sinne that is committed, but know that the Covenant holds good, till you come to choose another Husband, the *Lord* continues your Husband still. Therefore when thou art married to the *Lord*, it is not for thee to thinke then of que-

2. Such as are within the Covenant.

Object.

Answer.
Daily infirmities breake not the Covenant.

stioning the match, but studie to please thy Husband, and to doe thy dutie. You know there may bee many offences, and many slight breaches betweene a Man and his Wife, but the bond holds good, there is no Bill of divorcement except it be in case of Adulterie, that she chuse another Husband: so thinke, in such a case, the bond is not broken upon every offence, and everie sinne that is committed. Learne to know this for thy comfort, for it is a great matter to have this assurance full.

2. *Ans.*
Weake grace
must not bee
accounted
none.

And besides consider this, thinke not with thy selfe, because I have not attained such a degree of holinesse as another hath, therefore I have none at all, that is an evill reason that discourageth the saints, discourageth many times those that should be encouraged, that are already within the Covenant; hee lookes on another, and sees hee cannot reach him, he propounds to himselfe such a measure of grace, and of holinesse, and of mortification of his lusts, and he cannot come neere it; and hee thinkes, because I cannot doe this, I have no sinceritie in me. Not so, there are degrees, when a Man is within the Doore, hee may goe further and further, and though all may be within, yet one may be further in than another.

3. *Ans.*
The Lord is
faithfull,
though wee
saile.

Besides all this, know that the Lord is faithfull, hee cannot denie himselfe, though thou sayle on thy part, yet hee continues the same, and renews his mercie to thee, as thou renewest thy Repentance. But, to conclude this, if you would love the Lord, labour to doe these three things:

Labour

Labour to know him more:

Labour to know your selves more, that so you may long after him as after one that you neede.

And thirdly; labour to get this assurance, for it is this assurance that breeds the Love, that seales it up; When a Man shall looke on G O D as one who may hate him for any thing he knowes, who may be an enemy to him one day, hee can never love him heartily. When a Man hath no ground to set his foote on, hee will doe it tenderly and warily; But when hee looks upon G O D as one whom he may trust, whose love he is sure of, that he builds on that as a Rocke, this is that which makes his heart perfect to him, when hee can say, as *Paul*, *I know whom I have trusted*. If a Man have never so much excellencie in him, if you conceive him to bee hollow-hearted to you, your affections are not perfect towards him: So is it, if you looke on *God* as one that may bee your enemy. As wee say, friendship with Princes, it is like that familiaritie that those men have with Lions that keepe them. A Lion, you know, will suffer a Man to play with him as long as hee lists, and when hee lists, hee will rise and devour him, and rend him in peeces; So I say, the love of a Prince may be, and the love of men may bee: but the love of the *Lord* is not such, when hee loves, hee loves perfectly. It is true, hee hath the strength of a Lion, hee is able to doe it, you are weake creatures subject to him, but hee hath that constancie in him, that when hee loves once,

Friendship
with great
men, what.

it is alwayes perfect, and unchangeable. Let all these bee well considered and wrought on your hearts, and it will be a meanes to beget this love in you: Even as fire begets fire, so will this beget love in your hearts towards him againe. So much for this.

The second point, which I intend to handle at this time is this; another consecratory, another use wee are to draw from this Doctrine, *He that loves not, is not in Christ.*

Exhortation
to love Christ.

The next use is to exhort you to come in, if it be a thing of that moment, now our businesse is to exhort to love the *Lord Iesus*. And is there not much reason to move you to it? If you had this love in your hearts, would it not be a ground of much comfort to you? For if you were able to beleve in *Iesus Christ*, and love him, you should have your salvation sure, if once you could finde this disposition in your selves, as it must bee in you, if ever you bee saved, that your hearts long after him; still you are growing towards him, hanging that way, as a stone to the Center, as the Iron to the Loadstone, there is such a lingring after him, the heart makes toward him, and will have no deniall; but, as the Woman of *Canaan*, it breakes through all impediments, no barre can keepe it from him: as those that love, they are not easily put off; but are importunate till they have obtained reciprocall affections of the party beloved.

I say, if thou finde this disposition in thy heart, it is the greatest consolation that thou canst have
in

in this world: for if this bee thy case, thou mayst boldly looke that *the gates of Hell shall not prevaile against thee*; and if thou love the Lord in this manner, Heaven and Earth shall passe rather than thy salvation shalbe hindred: it is impossible, because then thou hast a good ground of hope, and *hope will make thee not ashamed*, but be assured that God is thine, and all that he can doe, and all that is his is thine; as *Paul* tels us, his power & his wisdom, and all is thine: *Hee is a Sunne and a shield* to thee, thou shalt want nothing that is good, nothing that is evill shall hurt thee, the Lord brings all with him: this is your case if you love him, this is your consolation, this is that which may inflame your hearts with a desire of this affection. For, know this, that there is scarcely any thing else that we can instance in, but an hypocrite may goe cheeke by jowle with a good Christian in that, hee may doe all outward duties, he must abstaine from sinnes, there may be a great change in him, (you know how farre the third ground went, and those *Heb. 6.*) but this they cannot counterfeite, to love the Lord. Therefore, if thou finde that thou love the Lord, thou hast this consolation, that thou art now sure, and indeede thou art never till then sure. And as reason differenceth a Man from a beast; So Love makes the great difference betweene a Christian and another. Indeeede we say it is Faith, but you know that Faith is differenced by love, that is, such a faith that breedes love, and so love is it that breedes that great consolation. And therefore this is thy comfort, if thou

An hypocrite
can; counter-
feite duties, but
not love.

Hebr. 6.

When we love
God, hee bea-
reth with ma-
ny infirmities.

When we love
God, hee bea-
reth with ma-
ny infirmities.

Motives to
love.

1.

It sets a price
on all wee doe

canst once bring thy heart to love the LORD, hee will beare with any thing, hee will beare with many infirmities, as, you know, he did with *David* when he saw that he loved him. *David* had many great infirmities, as wee see in the whole story, the whole relation of his life, yet because hee loved the LORD, the LORD passed by all, and in the end hee gave him this testimonie, that hee was a Man after his owne heart. So I say, love the LORD once, and hee will beare with much in thee. On the other side, if thou doe not love him, doe what thou wilt, the LORD accepts it not. As wee see in the case of *Amaziah*, it is said that *Amaziah* walked in all the wayes of his Father *David*, and of the good Kings, hee did as much as they, hee was as great an enemy to idolatrie, hee did all the duties of Religion, onely this was wanting, he did it not with an upright heart, that is, he did it not out of love, and therefore the LORD regarded it not. And therefore let this move you to get this affection, there is much, if I could stand to presse it, that might inflame your hearts with a desire of it: onely it is this love that sets a price on all that you doe, that makes all that you doe currant; As his stampe is set on your actions more or lesse, for they are more or lesse acceptable. This was that which set a price on the widowes mite, that set a price on a cup of cold water; This set a price upon *Abels* offering, and made it more acceptable than his Brothers: The meanest service when it hath this stampe on it, is currant and good in Gods sight, hee accepts it:

again, the greatest performance without it, is nothing. *And if thou give thy body to be burned*, if thou suffer Martyrdom, if thou give all thy goods to the poore, doe what thou wilt without love, it is nothing, thy labour is lost : this love sets a price on all thou doest.

Besides this, consider, this is that that must stirre you up above all other arguments, that if thou love the *Lord*, thou shalt bee no loser by it, in all other love a Man seemes to bee a loser, for, when you love another, as you know it is no love except it bee fruitfull and active, when you bestow on another your time, and your paines, and your Money, you know, you have so much the lesse your selfe : And therefore it is that men are so full of selfe-love, because that ingrosseth all, a Man in that keeps all to himselfe, when he comes to love another, and parts with something of his owne. And thence it is that men are so backward to love, in truth and in good earnest : They love in shew and in complement, that is easie, but to love indeed is difficult, because it takes somewhat from them : But in loving the *Lord*, it is not so, there is a difference betwene that and other loves, when you give the *Lord* your hearts, and bestow them on him, hee will give you them every jot againe, and reserve not any for himselfe. You will aske mee, what is the meaning of this ? My meaning is this, whatsoever you bestow on the *L O R D*, all the love that you give to him, it reflects and redounds to your advantage, you gaine by it all : as we see, *Isay 48. 17. I am the Lord*

2 Motive.
Wee lose not
by this love.

Isay 48. 17.

that

that teacheth thee to profit, for if thou keepe my Commandements, thy reward, thy prosperitie should be as a flood, and thy rejoycing as the waves of the Sea. Marke it well, as if hee should say to them, when I command you to serve me, and to love me with all your Soule, and with all your strength, know, that all this is for your owne profit, it shall all redound to you: For, if you keepe my Commandements, your prosperitie shall be as a flood, that is, it shall runne over the bankes, it shall be so large, and so great, and your righteousnesse, that is, the reward of your righteousnesse, as the waves of the Sea, that is, one reward should follow upon the necke of another, as one Billow followes upon the necke of another. This should be your case, saith he, if you love me and keepe my Commandements, and serve mee: And therefore, saith he, when I require your love and your service, herein there is a difference between that, and that which any man requires at your hands; All this is for your owne profit, it redounds to your selves, your selves fare the better for it: as it is said of the Sabbath, so I may say of this commandement, & all the rest, it was made for Man, and not Man for this, that is, for the profit of Man, for the advancement of Man; thy loving the Lord is for thy advantage, thou gaynest by it; as it is, Deut. 5. 29. Oh, saith hee, that there were a heart in this people, to love mee, and to feare mee, as they have promised, then it should goe well with them, and their Children after them. Not that I might be a gayner, and you lose, but that it might goe well with you and your Children

Difference between our service to God & service to men

Deut. 5. 29.

Children for ever. So, if you love the *Lord*, when you thinke with your selves, I shall bee a loser by it, I shall lose much libertie, and much contentment and delight, I shall lose the giving satisfaction to many of my desires and lusts: No, thou shalt lose none of this, though a Man seeme to lose this when he gives his heart to the *Lord*, but thou gaynest all this, that is, the *Lord* gives thee thy heart againe, and gives thee leave to dispose of it, hee gives thee leave to love thy friends, to love thy Wife and Children, and even to love thy recreations; hee gives thee leave to dispense and to distribute thy heart to this or that, as long thou doest it lawfully, onely thou must doe it at his command.

Yea, when wee give our hearts to the *Lord*, he gives us not them againe onely, but hee gives them much better than hee received them, new painted, new beautified and new furnished, hee gives them in a farre better condition: There is no Man that loseth by giving his heart to the *Lord*, but he gives it him againe much better. As we say of vapours that arise out of the Earth, the heavens return them againe in pure water, much better than they received them; so will the *Lord*: if thy heart ascend to him, thy impure, thy sinfull heart, the *Lord* will give it thee better. As we say of earth, when the Earth receives the Sea-water, and puddle-water, it gives it better than it received it, in the Springs and Fountaines; for it straines the water and purifies it, that whereas when it came into the bowels of the Earth, it was muddy,

When we give our hearts to God, hee gives them to us againe better.

Simile.

Simile.

Hee that gives
his heart to
God, hath as
much libertie
as he that fol-
loweth his lusts

muddie, salt, and brinish, it returnes pure, and cleane, and fresh, as you know, the waters of the springs and fountaines are: so the *Lord* doth with us; If thou wouldest give thy hearts desire, thy affections to him, thou shouldest have all againe, onely with this difference, thy affections should be more pure, thy thoughts, all the faculties of thy Soule should bee renewed, and cleansed, and beautified, he would restore them better to thee, but yet thou shouldest have them; let it bee thy comfort. So that here is all the difference, take a Man now that loves himselfe, and that thinkes with himselfe, Well, say what you will, I will go mine owne wayes, I will provide for mine owne contentment in this life, I know not what I shall have after, I will looke to mine owne profit: I say, compare this Man with another, that resolves this with himselfe, Well, from hence I will denie my selfe, and crosse my selfe, and will seeke no more my owne contentment, nor to satisfie my owne desires and lusts, but I will give my heart wholly to the *L O R D*. The question now is, which of these are gayners? I say, the latter hath as much libertie and as much power of his owne heart, hee shall have as much use of all that is within him, as the other hath, that takes it to himselfe: all the difference is, the one is an unjust owner, the second the *L O R D* hath made the steward of his owne heart; So that the *Lord* hath thy heart, and yet it is thy owne heart, thou mayst dispose of it as a Steward under thy Master, thou hast it as before, onely now thou dost

doest it by his appointment, before it was at thine owne. Let all this therefore stirre you up to love the *Lord*.

You will say, indeede this is enough to perswade us to come in, to love the *Lord*, and wee are contented to doe so; that is the answer which wee shall have from most men. But now, what kinde of love is it that wee shall have at their hands?

My brethren, wee must adde this for a conclusion, that it is not everie kinde of love that the *Lord* accepts: but your love must have these conditions in it. I will briefly name some of them, and so conclude.

First, you must love him *with all your hearts, and with all your soule*, you know that is everie where required in the Scriptures. That is, the *Lord* will have the whole streame of your affections, and desires, and intentions, and your endeavours to runne to him, there must not any rivulet runne out of it, it must not bee drayned away, but the whole streame must all be bestowed upon him, there must bee no division there; you must not say here as hee saith, My Countrey, and my Father, my Children, and my friends have a part in my love, but the *Lord* must have all, and there is good reason for it, because hee bestowed all on you. It is in this love as it is in marriage, in that there is no corrivall admitted, but there must bee all in all; for the Husband must bestow himselfe wholly on his Wife, and the Wife on the Husband: so if you love the *Lord*, if the match
be

Object.

Ans.

5.
Requisites in the love of God.
1. It must bee with all the heart.

Why God must have all our love.

be made betweene you, there is all in that equalitie, if the *Lord* bestow all on you, and you should bestow but halfe on him, there would be no equalitie, there would bee an unevennesse. But when you bestow all on him, when you love him with all your heart, and with all your Soule, that makes the match betweene you.

Object.

You will say, the *Lord* doth not bestow himselfe wholly on mee, hee bestowes himselfe on many others, on many thousands besides me, and why should not I bestow my selfe on another?

Ans^r.

Hos. 3. 3.

I answer, it is not so, the *Lord* bestowes himselfe wholly on thee. *Hos. 3. 3.* it is a borrowed speech, *I will be to thee alone*, and I will have thee to be so to me, so the *Lord* saith to everie man, I will bee alone to thee, and thou shalt bee alone to me, *I am my beloveds, and my beloved is mine*. This is the match that must be betweene you. And when you say the *Lord* is not wholly yours, I say, hee is, though hee bestow himselfe on many thousands besides. You will aske, how can that bee? I say, that may bee by reason of his infinitenesse; for that which is infinite hath not parts, and therefore hee bestowes not himselfe partly on one, and partly on another, but hee bestowes all upon everie one; for hee is infinite, and hath no parts. To expresse my selfe by a similitude, a point hath no parts, it is one indivisible, let a thousand lines come to one point, everie one hath the whole, and yet there is but one that answers all, because it is indivisible, and everie one hath all: So is it with the *Lord*, though there bee many thousands that

Quest.

Ans^r.

God is to us alone, how.

Simile.

God

God loves, yet eacrie one hath the *Lord* wholly, he is to them alone, and hee lookes for and expects this at thy hands, that thou shouldest bee to him alone, that thou bestow thy selfe wholly on him; thereupon all those words are put in, *Thou shalt love the Lord with all thy minde, with all thy heart, & with all thy Soule.* The meaning is this, when all that is in a Man is set on worke to serve the *Lord*, when hee lookes to the *Lord*, when hee inclines towards the *Lord*, that is, when the minde is set on worke to thinke on him, to remember his glorious workes, to have a right knowledge and opinion of him: Againe when the memorie is set on worke to remember him, and not to forget his benefits, his statutes and his ordinances, and so the rest of his faculties. And therefore if we love the *Lord*, wee will not doe this with our selves, to thinke I love him, and yet I will suffer my minde, in the meane time, to bee exercised in contemplating of fornication; not to thinke, I love the *Lord*, and yet will suffer my memorie, in the meane time, to be recollecting injuries and breeding of them, and recalling my pleasant sinnes that are formerly past, that I should abhorre, thou canst not love him and doe this. Againe, thou must not say, I love him, and yet let thy affections runne after this and that, but thy whole heart must bee bestowed on him: Thou must not thinke to love him, and to reserve thy affections for this or that particular thing that thou lovest inordinately, but thou must bestow all these on the *Lord*.

Love of God
and contem-
plating of sin
cannot stand
together.

The

2. Requisite in
love, it must be
with all our
might.

Object.

Answ.

What to love
the Lord with
all our might-

The second thing required in this love, where-
with I will end, is this, that *you love the LORD*
with all your might. You will say, what is the
meaning of that, to love the LORD with all
my might, and with all my strength? For the un-
derstanding of this, you must know, that GOD
hath given different might and different strength
to men; as a rich Man hath more might than an-
other: for hee can rule more, and sway more, and
command more than a poore Man can. Againe,
a Magistrate, hee can restrain by his power, and
encourage men by his authoritie, and win them,
yea compell them by his example. Againe, a
learned Man, that is of great parts, that is of a
stronger wit than another, hee hath more might
than another, hee is able to doe more than a Man
of weaker parts. Now to love the *Lord* with all
our might, is to improve all the meanes we have,
all the strength, all the abilitie that wee have a-
bove others, to improve it so, that wee may serve
the *Lord* with it more than others, that even as
thou exceedest any in these abilities, so thou
must goe beyond them in serving the *Lord*: This
is to love the *Lord* with all thy might, that is, to
love him so much more than a poore Man, to be-
stow more on him, to doe more for him, as thy
riches make thee more able, and more strong
than another. For thee to love him now as ano-
ther Man doth that hath lesse might, the *Lord* will
not take this Love at thy hands; but will say to
thee as land-Lords say to their Tenants, when
they bring them lesse Rent than they should, lesse
than

Simile.

than is due, they shall receive none; for they say, so much is due. The *Lord* will require this, that you love him with all your might. If thou bee a rich Man, if thou bee a Magistrate, if thou bee a man of such and such opportunities to serve the *Lord*, and doe but a little, hee will not accept it at all: thou must love the *Lord* with all thy might, for *God* requires this at thy hands, hee leaves it not arbitrarie. Hee saith, *To whom much is given, of him much shall bee required.* Hee saith not, I leave it to him, to doe more or lesse, but I require it, that is, I will exact it according to the measure hee hath received. Therefore consider with thy selfe, what meanes thou hast, what power *God* hath put into thy hands, what abilitie thou hast more than others. When you send a servant to Market, as you give him a greater price, as you put more money into his hands, so you expect hee should bring home more than another that hath a lesse price put into his hands: So the *Lord* doth with men, hee sends men into the world, as men are sent to a Market, hee gives a larger price to some, to some hee gives five Talents, to some three, to some two, the *Lord* expects that they should bring home according to the price they have in their hands, that is, according to the might, according to the strength and opportunitie hee hath given them. For, you must know, that the *Lord* observes an exact difference betweene Man and Man. It may bee, thou livest under better meanes than another, thou hast had better education than another, thou hast more

Simile

God is also
when we are
negligent.

Simile.

knowledge in the wayes of *God* than another, the *Lord* hath helped thee more by the inward suggestions of his Spirit than another, he lookes that thou shouldest bring forth more fruit than another. And so againe for all other abilities and advantages: the *Lord* expects at our hands that wee love him with all our might, otherwise, saith hee, you might have given my money to the exchangers, and they would have made use of it. Marke that in the Parable of the Talents; for a man will bee readie to say, if I bestow some love on the *Lord*, why should hee exact and require the utmost, why doth hee require so much at my hands? Yes, saith he, if another had this might, if another had this strength, and this opportunitie that thou hast, he would have done as the exchangers doe, he would have brought it in with profit, so if that ability were given to another, he would make use of it: And therefore thinke not much, if hee require it at thy hands, for there is losse if hee should not. Therefore know that the *L O R D* requires this at thy hands, It may be that thou art more composed, and more disposed than another, it is nothing for thee to abstaine from drinking, to abstaine from swearing, because thou art framed this way by naturall ingenuitie, and naturall temper that *God* hath given thee, it is not that the *L O R D* requires no more, but that thou live soberly, free from grosse sinnes: No, *G O D* lookes for more, hee requires of everie Man according to his strength and abilitie. As, you know, a Child may runne, and another Man may walke,

walke, the child takes more paines, the Man lesse; if the reward were to be given according to the endeavour, the child should have it, though hee that walke come to the goale before him.

Note

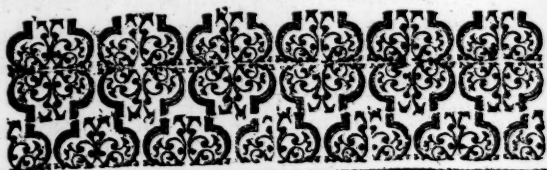
A Man that is weake may not doe so much as another that is strong, and able to doe ten times as much worke as another Man that is weake; though thou doe more worke than hee, this is not accepted, because hee looks that everie Man should do his utmost, he requires that you should love him, and serve him, and set your selves to improve all your abilitie according to the might, according to the Talent, according to the price hee hath distributed and measured to you.

So much for this time.

FINIS.

L12

THE



THE SEVENTH SERMON.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



HE last thing that we entred upon was the conditions that *God* requires in our love to him, we went through two of them the last time, wee come now to that which remaines.

Thirdly, you shall finde this to bee another condition in our love to the LORD, to love him *above all*, that is, incomparably above all: For, my brethren, wee may love many things in the world, wee may love our selves, wee are com-

manded

3 Requisite, to
love him a-
bove all.

manded to love our Brethren as our selves; But this is peculiarly required to the love of GOD, if it bee right in us, and such as the LORD expects at our hands, that wee love him above all, for otherwise wee doe not love him as GOD, wee love him as a creature: For to say wee love him as GOD, and yet not to love him above all, is a contradiction.

Besides, if wee should not reckon him as the chiefe good, and so prize him above all, some thing would offer it selfe one time or another to us, and draw our affections to it, and then wee should leave the *Lord*, and take that: Therefore I say, it is required that wee love the *Lord* above all. For every kinde of love is not sufficient, as we see it in other things; that love that will serve a servant, or a common friend, will not serve for a Wife, it is another kinde of love; that love that will serve for one will not serve for another: A Parent, a King, and a Master, as they have different relations, so they must bee loved with different kindes of love. Now then consider what love it is that belongs to the *Lord*, hee must have all, he must have a love that answers him: otherwise if thou come with a little pittance of love, and say, *Lord*, I am willing to bestow this upon thee, the *Lord* will refuse it; hee will answer, I will take none of these things at your hands: Even as Land-lords doe with their Tenants, when they bring not all their Rent, they refuse it and reject it, because it is not that which they require, and which is due. Even so the *Lord* deales with

1.
Else wee love
him not as
God.

2.
Else we should
not love him
constantly.

Simile.

us, as he did with the young Man in the Gospell, saith he, *Goe and sell all that thou hast*: My brethren, it was not the act of selling, but it was the affection that was required. Therefore *Christ* did but try his affection by it, and it was performed by the wise Merchant that sold all, this the *Lord* requires that wee should love him above all.

Why wee must
love the Lord
above all.

And there is good reason for it, for hee is most excellent and most amiable of all.

Besides, I am sure hee hath done for us more than all, as *Paul* speakes, *was Paul crucified for you?* hath not *Christ* bought you, hath not he redeemed you, hath not hee deserved more than all, and should he not therefore be loved above all?

Againe, is hee not the uttermost end, are not all natures else subordinate? *G O D* as hee is above all, so should wee have a love answerable unto him.

Object.

But you will object, what, to love *God* above my selfe, how can I doe that?

Ans.

Why wee must
love God a-
bove our selves

Yes my brethren, and there is good reason for that too, because in so doing wee provide best for our selves; it is not so with the creature, if you set your love upon it, if you love any creature above your selves, it may bee the destruction of your selves: But the *L O R D* can provide for you and repayre you againe when the creature is destroyed for the *L O R D S* sake, when a Man is a loser of any thing that hee doth for the *Lord*, he is a great gainer by it, for it is the rule that *G o d* hath appointed the creature, and the perfection of every creature is in comming neere to the

the rule. Now when the *Lord* hath appointed this to love him above our selves, in so doing we cannot chuse but provide best for our selves, because therein lyes our excellencie and perfection. This is therefore another propertie of this love, wee must love *God* above all, above all riches, above all profits, above all honour and credit, above all learning and delight, above our selves, and our lusts: Therefore you shall finde it in the phrase of Scripture how it runnes, those that love pleasures more than *God*, those that love the praise of men more than *God*, those that love wealth more than *God*, you see how they are excluded.

You shall see what it is, not to love the prayse of men more than *God*, it is this, when they come together at some times in competition, as they will ever and anon, still to preferre *GOD* before them. As for example, the *Lord* hath commanded you to sanctifie the Sabbath, to pray continually, the least thou canst doe is to doe it Evening and Morning, and to doe it diligently. Now when thy profits and thy businesse, or thy ease shall come and thrust thee off from such a dutie, now they come together, and heere they meete upon a narrow Bridge as it were; if thou shalt now preferre thy profits and thy businesse before the service of the *Lord*, thou art a lover of thy wealth more than of him. You may bring it to many such examples.

So againe the *Lord* hath commanded to bee diligent in your callings, to improve the time to the best advantage, for you shall give an account

Not to love pleasures more than *God*, what.

for it is one of the most precious Talents you have : Now if pleasures and sports , and recreations shall come in and allure you , and call you , to draw you away to spend time amisse , now they come in competition , if yee doe this ordinarily , yee are lovers of pleasures more than lovers of *God*.

So againe, *G O D* hath commanded thee that thou shouldest not commit Adulterie, that thou shalt not Kill, that thou shalt forbear to revenge, and the like : Now if any lust shall come and stand in opposition to such a command , if thou preferre this before it, thou art a lover of thy selfe and of thy lusts before *God*.

In a word, goe through any such thing, wherein *God* and thy lusts , thy pleasure or thy profits come in competition, when thou shalt in thy ordinarie course bee readie to preferre that before him , thou lovest that before him , thou lovest that before the *Lord* ; and though thou thinke that thou lovest *God*, yet notwithstanding know this, that that is not sufficient, thou must love him above all.

Quest.

And if you say, who is able to performe this ? Who is it that doth not at some times preferre his pleasures and profits before the obedience to a command ?

Ans.

Deut. 30.6.

I answer, it is a thing that hath beene done and is done by all the Saints : Therefore if you looke into *Deut. 30.6.* saith the *L O R D*, *I will circumsise thy heart, and the heart of thy seede, and thou shalt love me withall thy heart.* He speaks it there of

a thing that is acted indeede, of a thing that is to bee done by those that are regenerate, I will circumcise you, and then you shall doe it. And, my brethren, a Man that hath the least measure of grace, if hee be once in *Christ*, hee loves GOD above all; that is, let a man be himselfe at any time, let not his lusts get the upper ground of him, as sometimes they doe, when hee is in passion and transported; indeede then feare may prevaile as it did with *Peter*, and lusts may prevaile as they did with *David*: But the meaning is, let a Man bee himselfe in his ordinarie course, and still he preferres the LORD before any thing in all his actions.

You will say, this is a thing that no Man can doe to love *God* above all.

Yes, my beloved, therefore you must understand it thus; that comparatively you may reach it, all those that are sanctified doe love him above all, although there bee many degrees of Love you cannot reach unto, yet you love him above all: Even as it is in Marriage, a Man may love his Wife with such a degree of love as is meete for her, yet there may be a greater degree of love continuance of time may increase that love upon further knowledge, &c. So wee may love the Lord above all, and yet come short of that degree that wee may have after longer communion, and greater familiarity. So much for this third condition, to love him above all.

But yet this is not enough, wee finde another condition required in this Love, in *Ephes. 3. 17.*

That

Object.

Ans.

4. Requisite to be rooted and grounded in love. *Ephes. 3. 17.*

James. i. 6:

That yee be rooted and grounded in love, that is, that as yee must not love the *Lord* by halves, so yee must not love him by fits and by starts, it must bee a fixed love, a permanent love, you must bee rooted and grounded in it, otherwise as it is said of him that is unstable in the Faith, as *Iam. i. 6.* *Hee is as a wave of the Sea tossed to and fro*, the same may bee said of him that wavers in his love, hee is tossed to and fro, that is, sometimes hee commeth with great purposes, with abundance of promises and resolutions, that seeme as bigge as Mountaines, but stay a while and they come to nothing, they vanish away. Suppose it were thy owne case, that a Man should come to thee, with an expression of as much love, as that there could bee no more for a day or two, but presently afterward, hee is as strange as if hee had never scene thee, wouldest thou regard such a love as this? No surely, but as wee use to doe with franticke men, though that they bee sober for a while; yet wee reckon them franticke, because they are more constantly franticke; such account doth the *Lord* make of such, as doe love him by fits and by flashes.

Our love to
God not al-
ways in the
same degree.

But you will say, who is there that is alwayes at the same stay? It is true my Brethren, I denie not but that the best of the Saints have their love sometimes in the full tyde, and sometimes in the lowest ebbe; but you must know that there is a great deal of difference betweene these degrees, and that love that is as the Morning dew & presently dried up againe, therefore you must al-
ways

wayes remember, that this must be added to that which formerly hath beene spoken, that yee must be rooted and grounded in love.

Yon will say, how shall we doe that?

Remember but these two things: Labour to bee rooted and grounded in Faith, and then you shall bee rooted and grounded in Love, as in that place I named before in *Ephes. 3. 17.* hee prayeth that *Christ may dwell in their hearts by Faith, that so being rooted and grounded in Love, they may comprehend, &c.* Let a Man consider well upon what ground he hath perswaded himselfe of the *Lords* favour and love to him, let him not build upon a hollow sandy foundation, but let him build the assurance of his salvation upon a Rocke, that is, let him examine his grounds to the bottome, let him search it well, let him consider all the objections that may bee made against his assurance, and not give over till he be fully convinced, that the *Lord* his heart is perfect with him, and when he is thus rooted and grounded in Faith, he will likewise be rooted and grounded in love.

Again, remember to pitch your love upon the person, not to love him for by-respects for other matters, but set your eye upon the very person of *Christ*, to behold him in his glorie, in his purenesse, in his attributes, in all his excellencies, and so to love him, for that will continue; for if you love the *Lord* because hee deales well with you, because you have hope, he will save you, because you have escaped such and such judgements through his providence, if any of these be the ground

How to be rooted in love.

I.
To be rooted in Faith.

2.
Pitch our love on his person.

ground of your love, these are mutable; but if you love him for himselfe, because of that amiable-
 blenefse that is in him; for, my brethren, hee is
 the same, *there is no shadow of change in him*. There-
 fore if you love him thus, your love will bee con-
 stant; this was the case of *Iob*, his love was right,
 he loved the very person of *God*, therefore hee
 was willing to take good and evill at the hand of
God, and yet his love remayned sure. Take ano-
 ther man that hath not knowne *God*, that is not
 acquainted with him, it may bee when the *Lord*
 hath brought him into prosperitie, he will forget
 the *L O R D*, as *Demas embraced the present world*;
 the prosperitie of such a man draws him from
G O D. Another man, when persecutions and
 tryals come, hee forsakes the *L O R D*, because
 indeede he pitched not his love upon his person,
 therefore hee loves him not constantly. But to
 goe on.

The next is that property yee shall find in the
 1 *Thessal.* 1. 3. *Diligent love*: that is the last which
 I will name to you, I say, it must bee a diligent
 love wherewith you love the *L O R D*, and not
 an idle and negligent love, nor a love that is in
 shew onely, but a love that is operative, for that
God requires.

You will say, wherein should our love bee dili-
 gent?

I answer, you must be diligent in preparing for
 the *Lords* comming, that you may receive the
King of glory, that hee may enter into your hearts,
 for there is a diligence of love in that; to doe as

John

5. Requisite, it
 must be dili-
 gent.
 1 *Thessal.* 1. 3.

Wherein our
 love must bee
 diligent.
 1.

In preparing
 for *Christs*
 comming.

John Baptist came to doe, to prepare the way of the *Lord*. What was that? To bring downe the mountaines, and to raise up the valleyes, that is, those high thoughts, those high lusts that stand in opposition against the *Lord*, that barre the Doore against him, that will not let him enter into your hearts, bring downe those mountaines: againe, the valleyes must bee rayfed up, that *God* may come and dwell in your hearts; the diligence of love is shewed in opening to the *Lord* when hee knockes, that when a thing shall bee suggested to you, it is for the *Lords* advantage to embrace it; for it is the nature of true love, it enlargeth and wideneth the hearr.

Againe, love is diligent in adorning it selfe, and beautifying the Soule for the approach of the Lover, such is this love that wee speake of, it will make you make your selves new creatures, expresse your diligence therefore in labouring to adorne your hearts with graces, that the *Lord* may take a delight to dwell in you; bee diligent also in cleansing your selves from all pollution of flesh and spirit, that when the *Lord* commeth, he may finde no sluttish corner within you, for the *Lord* hateth these: As the *Israelites* were to goe with a paddle, and cover everie filthy thing, because saith the Text, *The Lord walketh among you*: So must wee doe, keepe our hearts cleane, if we will have the *Lord* delight to dwell with us, wee must be diligent to remove out of his sight whatsoever hee hateth.

Lastly, wee must bee diligent in keeping his com-

2.
In adorning
the Soule.

3.
In keeping his
Commande-
ments.

commands, wilt thou say thou lovest GOD, and yet doest disobey him and rebellest against him from day to day? The LORD careth for no such love, for indeed love cannot bee otherwise judged of than in obeying: to say thou lovest him, and keepest not his commands, it is but a dead love, and a picture of love, it is not love indeede; it is but as the Apostle saith, to doe it in a word, and not in truth; for when you love him in deede, you doe the things he would have you to doe: Therefore so much diligence in keeping his commands, so much love, hee that doeth most loveth most. And so you see the conditions that are required in this love, what a kinde of love it is that God will have at your hands, or else hee will not take it of you.

Now my brethren, there remains but one thing more, wherewith wee will conclude this point, that is, now I have beene so large in shewing you what this love is, wherein you cannot blame us if wee presse you to it, because it is one of the greatest and most radicall vertues, Faith and Love, therefore wee have beene the larger in describing it to you, I say now you have heard what it is, what remains but this, to shew you the great danger in not loving? And that we will make to be the last consecratorie that we will draw from this Doctrine.

I say, consider how dangerous a thing it is to neglect it, the Lord you see requires it upon paine of damnation, whatsoever you have, yet notwithstanding if you have not this love, you are not in
Christ,

Christ, and so you shall be excluded. Let no man thinke that this is exaction, that it is a hard thing that the *Lord* requires it with this exaction: for what is it that hee requires? If hee had required of you to offer sacrifice, as he did in the old Law, then the poore man might have objected, he had not wherewithall; if hee had required us to fight battels, the weake Man might have said he could not doe it, he was not able: but now young and old, rich and poore, all can love.

Besides, if we consider who it is that requires this love, is it not the great *God* of Heaven and Earth? Is it not the Sonne? If he had commanded thee the hardest thing in the world, if he had said, thou shalt cast thy selfe into the fire, thou shalt sacrifice Children to mee, you are his creatures, and you must obey him: But when hee requires this onely at thy hands, to love him, is it not equall?

Besides, when hee requires this, it is for your benefit, for when you have given the *Lord* your hearts, the *Lord* gives you them againe; even as the Earth, the Water it receives from the Sea, it returnes it better backe againe in springs & Fountaines, and pure streames; So doth the *Lord* give you your hearts backe againe, when you have bestowed them upon him, and withall hee gives you leave to bestow them upon other things, to love all things that you may and ought to love, and which is good for you to love; Therefore the *Lord* may require it upon this penaltie, for he askes but his owne, and what hee hath deserved

at

God dealeth
not hardly
with us in re-
quiring love;
because,

1.

It is that which
every one may
give.

2.

Hee that re-
quires this,
might have re-
quired harder
things.

3.

It is for our
owne benefit.

at thy hands, therefore it is a most reasonable and equall request. *For what doth the Lord thy God require of thee, saith Moses, but only that you love the Lord your God?* So I say to you, what else doth the Lord God require of you?

The danger of
not loving the
Lord.

1 Cor. 16, 22

But againe know this, that as it is a command full of equitie and reasonablenesse, so the danger is the greater if you doe it not; and what that is I will shew you but by one place, that is, 1 Cor. 16. 22. *Cursed is hee that loves not the Lord Iesus, yea let him bee had in execration to the death.* That is then place I would have you to consider, that now whe you have beene acquainted with this whole Doctrine of love, you might know the danger of not performing and doing of it; whosoever loves not the Lord Iesus, let him be *Anathema Maranatha*, hee curseth him in two languages, to shew that it is a peremptory curse.

To be cursed,
what.

But what is that to bee cursed?

My brethren, to bee cursed is to bee separated, to be set apart or appointed unto evill, so that all that love not the Lord Iesus, they are men separated and set apart to evill, so that no man may meddle with them, no Man may touch them to doe them good, as the Saints and those that love the LORD, they are set apart that no Man may touch them for hurt; so it is heere, when a Man is cursed, the meaning is this, hee is set apart, secluded from all good things, that none are to meddle with him, hee is set apart for evill, all things shall concur together to doe him hurt; this is when the Lord curseth any Man, and this is

is the case of every man that loves not the *Lord Iesus*.

Our businesse when wee preach the Gospel is but to offer the *Lord Iesus* to you, that is all that we have to doe; and all that you have to doe that heare us, is to take *Iesus Christ*, to beleeve in him, to love him: Now saith the *Lord*, if you will not doe this, if you will not love him, every such one let him bee accursed. Now when the *Lord* shall curse a man, as *Isaac* said, *I have blessed him, and he shall be blessed*: So whom the *Lord* curseth, he shall be cursed, and it is a fearefull thing if you consider it; and therefore wee will a little open it, and shew you wherein this curse consists:

Which I urge the more, because it is an usuall thing among men, when they come to consider their sinnes in particular, wherewith they have provoked *God* to anger, they looke upon this or that grosse sinne, but this defect and omission of love they scarce put into the number of their sinnes. But that you may know now what it is not to love him, you may consider by the greatnesse of the punishment, and that you see here is a curse: Now that you may know what this curse is; know that it consists in these foure things.

First, it consists in this, he shall bee separated from grace and goodnesse, from holinesse; and this is the curse upon his soule in this respect, in regard of exclusion from grace, which is to the soule as an obstruction in the liver is to the body as a theefe in the candle is to the candle, which

M m

causeth

The curse of
God in foure
things.

I.

Separate from
grace.

causeth it to waste and consume, and weare away so it is in this curse, when *God* shall lay it upon the soule of any man, he shall not thrive in grace, his inward man shall not prosper at all, he shall be still in the wearing hand, & the *Lord* shall take away from him that which hee seemes to have; when the *Lord* shall say to thee as to the figtree, *Never fruit grow more on thee*: that is a fearefull curse, when the *Lord* shall curse, and say to a man, though thou hast some leaves upon thee, there are some things that seeme to bee good in thee, yet because thou hast not love, never fruit shall grow upon thee more. What a curse is it thinke you that shall make the soule of a man to wither, as the figtree withered after the speech of *Christ*, that is, when every thing shall drive a man off from that which is good, and carry him on to destruction; whatsoever befalleth him in poverty, in prosperity, riches, and friends or enemies, every thing shall breed his hurt: hee shall have riches when he is most ready to abuse them, he shall have adversity then when it is worst for him to be in adversity, that shall be to him as the lopping of trees out of season; hee shall bee as an unthrifty sonne, set him to a trade in the City, there he goes downe the winde, put him to husbandry in the Countrey, that thrives not with him; such is the case of every one that loves not *Christ*. So my brethren, when *Christ* is preached to you, when you will not receive the doctrine. but refuse it, you see the doome here, saith the Apostle, let him be accursed: this cause

he h.

seth men to goe away from the LORD, *Because they receive not the love of the truth*, therefore he gives them up to beleieve lies, because that men receive not *Christ* in the love of the Gospell, hee gives them up to a reprobate sence, from one degree to another, till there be no remedy. Wee see by experience, are there not many that are given up to the sinne of drinking and idlenesse, and company-keeping, and others to other sinnes; you see many plod on in an old tracke of sinne, some lying a long time in a dead sottish course, so as the most powerfull Ministry in the world will not stirre them, which is anevidence that the *Lord* hath cursed such, therefore the Ministry can doe them no good. And this is the first curse upon men that love not the *Lord Iesus*.

But perhaps thou regardest not this curse, because thou regardest not grace and holinesse from which it sequestreth thee, but yet there is another branch of it, thou shalt bee separated from the presence of the LORD, that is, from the joy, from the influence, from the protection of *God*; and this is a very fearefull curse. You know what it was to *Gain* in the fourth of *Genesis*, when the *Lord* had cursed him, saith he, *I am hid from thy face*: that was the great curse that was laid upon him, of which he was most sensible that hee was separated from the presence of the LORD. And my brethren, this is no small thing, because *God* is the *God of all comfort*, and to be separated from his presence is the worst thing that can befall us in this life. It was *Sauls* case, when the *Lord* had

3.
Separation
from the pre-
sence of God.

Gen. 4.

once cast him off, hee was separate from the presence of *God*, so that when he came to aske counsell, the *Lord* would answer him no more, hee would have no more to doe with him: you know how fearefull and how bitter this was to *Saul*, On the otherside, see how much *Moses* magnifies this presence of *God*, *Lord*; saith he, *if thou goe not with us, carry us not hence*: as if the presence of *God* were the greatest comfort in the world, as indeed it is. This is another thing wherein yee shall be cursed.

3.
A curse on the
outward estate.

Againe, there is yet another branch of it, yee shall not onely be separated from grace, and from the presence of the *Lord*, but there shall be a curse upon your outward estate. It is said of *Cain* in the same chapter, *Thou shalt bee cursed from the earth*: it may bee many that heare of being cursed from grace, and of separation from the presence of the *Lord*, are of that minde that they care not for it, that they regard it not; it may bee you care not to be cursed from heaven, but to be cursed from the earth is that which goes neere to you, and that is a thing which the most earthly-minded man in the world is sensible of. Now you must know that whosoever loves not the *Lord Iesus* shall be cursed from the earth; that is, there shall bee a curse upon you in all the earthly things, in all things that belong to this present life whatsoever they are.

Object.

But you will say, wee see it quite otherwise, we see such men as they, described to be men that abound in outward wealth, in outward blessings.

It

It may be so in outward shew, but yet there is a curse upon them notwithstanding. *Abimelech* had the kingdome, yet there was a curse that never ceased till hee was rooted out of the kingdome: The *Israelites* had the quailles, but yet there was a curse with them: *Ahab* had the vineyard, but it was a curse to him. So all these things that are of themselves blessings and mercies in their owne nature, yet if the *Lord* will mingle them with a curse; yee shall finde no ease from them at all: and this is a thing that is well known by experience, if the hearts of men will speake what they know. This is the case of those that love not the *Lord*, *The earth shall not give her increase*, you shall not have that sound comfort, that sweetnesse, that influence of comfort from earthly blessings, though you have the creatures about you which naturally have blessings in them, yet they will not give downe that milke for your comfort, you shall not be satisfied with them, you shall see a constant emptinesse in them, they shall be to you as the shell without the kernell; and so much more shall yee be miserable, because ye shall find the least comfort in them when you most expect it: the *Lord* meetes thus with those that love him not in earthly blessings.

But last of all, there is one branch of this curse which exceeds all the rest, that is the eternall curse that shall be upon men for ever: while yee live here in this life, there is a certaine shew, a certain twilight of comfort that the *Lord* sometimes affords even to evill men; but then there

M m 3

shall

Ans^w.
A man may be
curled in out-
ward things in
the midst of
plenty.

4.
The eternall
curse at the
day of iudge-
ment.

Ecclef.19.

Psal.78.38.

Men may be
curled, though
the curse be
not executed.

shall bee a perfect midnight, then the Sunne of comfort shall set upon you altogether and rise no more: in that day, saith the Apostle, it shall be *the day of the manifestation of the just wrath of God:* in that day when the LORD shall open the treasures of his wrath, those which have beene so long time a gathering. While we live here, the clouds of Gods indignation are but gathering, then they shall grow thicke and black, and fasten upon you to the uttermost, then all the great deepes shall be broken up, then the flood-gates of Gods judgements shall prevaile and overflow you; that case shall bee yours at that time, and this is a time which is to bee considered by you now. In Ecclef.11.7. *Remember the dayes of darkness, for they are many.* My brethren, eternity is another thing than wee consider it to be while we live in this world. In Psal.78.38. *The Lord called backe his wrath, and stirred not up all his indignation:* but at that time the LORD shall stirre up all his wrath; yee doe here but sippe of this cup, but then yee shall drinke up the dregs of it for ever. This shall bee the case of those that love not the Lord.

But you will say, this is as farre off, and therefore the lesse terrible, it is not neere at hand.

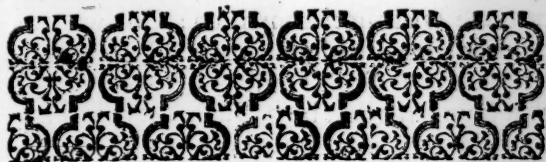
Well, though this curse in which wee have shewed these foure branches, bee not presently executed, yet remember this, that when we preach the Gospel to you, as wee doe from day to day, and are still offering you *Christ*, beseeching you to come in, and take him and love him, but yet
you

you will not, know that there is a thunderbolt alwayes following this lightening : when *Iohn Baptist* came and preached the Gospel, hee tells them presently of the curse that was to follow : You doe not know the time when the *Lord* will execute this curse ; *Cain* was cursed many yeares before he died : and so *Saul*, when he *L O R D* had rejected him, and had made a separation between *G O D* and him, (for a curse is but a separation, when a man is cast aside and set apart for such a purpose, so *Saul* was set apart for evill) yet hee reigned many yeares after, notwithstanding hee was under the curse. So those that the *Lord* sware in his wrath they should not enter into his rest, there was a curse upon them, yet they lived many yeares in the wildernes: Therefore though the execution be not presently, and though thou be in prosperity for the present, yet it is but *Gains* prosperity, though he had his life continued, yet the curse lay upon him notwithstanding ; therefore I say, take heede of refusing and deferring, lest he sware in his wrath that ye shall not enter into his rest ; it is a dangerous thing to refuse the *Lord Iesus* when hee is offered the first, second, third and fourth time, and still you will not come in, take heed and remember that speech of the Apostle that wee named to you, *Whoſoever loveth not the Lord Iesus let him be accursed.* When the Apostle looked upon the men to whom hee had preached and written, you *Corinthians* to whom the Gospel hath beene plentifully preached and made knowne, those among you that haue heard

me, and have beene made acquainted with this doctrine of the freeness of *Gods* offering grace to you, if you will not take *Christ* in good earnest; if you will not love him, let such a man bee accursed: and brethren, *St Paul* was stirred up by the Spirit of *God* to pronounce this curse. So I say, let these words continue in your mindes, that whosoever loves not the *Lord Iesus*, let him bee *Anathema Maranatha*; and he that hath eares to heare, let him heare what the Spirit saith: for happy and blessed are those that love the *Lord Iesus*, but miserable and cursed are those that doe not love him.

FINIS.

THE



THE EIGHTH SERMON.

GALAT. 5.6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



Aving spoken of Faith and Love it remaines that we adde to them good works, for which we will go no further than this Text, we cannot have a fitter; for, saith the Apostle, when you come to have to doe with *Christ Iesus*, to be ingrafted into him, to mak your selves first acceptable to *God* through him, al the workes you can doe are nothing, they are no
more

more than the omission of them, circumcision is the same with uncircumcision: But what is of moment then? Faith (saith hee :) But what faith must that be? Such a faith as begets love: And what love must that be? Such a love as sets you on worke: so that you have a chaine here consisting of these three linkes; faith which when it is right will beget love, and love when it is right will set you on worke; faith which workes by love. So the point wee will deliver to you out of these words shall be this:

Wee are to be
judged not on-
ly by our faith
and love, but
by our workes.

That wee are to be judged not onely by our faith and love, but also by our workes, that no man hath faith and love, that none are new creatures, that none have sincerity, but workes will follow.

This is a point which I doe not meane to handle at large as we have done the other, but will endeavour to finish it at this time, it is a very necessary point, because men are ready to applaud themselves in their knowledge, in their good meaning, in their honest desires, and in the meane time they faile in their lives and actions: therefore as those are the radicall vertues which indeed make up the new creature, *Faith and Love*, so you must know that good workes are never disjoyned from them, wheresoever there is sincerity and a new creature, good workes will follow.

Math. 7.

The Scripture you know is evident in this, *A good tree bringeth forth good fruit, Matth. 7.* that is, it cannot be that a man shall have a new heart,

it cannot be that a man should be regenerate, but that his workes will bee also new; looke how farre the heart of any man is holy, looke how farre his heart is put into a new frame of grace, in that measure his workes will be good, and his life sanctified. In *Acts 14.22.* speaking of *David* I have found a man after mine owne heart, who will doe whatsever I will: and in *Mat. 23.26.* Make the inside cleane that the outside may bee cleane also: As if he should say, if the inside be right, if the heart be set right within, if that be well moulded, the outside will bee cleane, they cannot bee disjoy-
ned.

Acts 14.22.

Mat. 23.26.

If a man haue a treasure within, there will be silver in his speeches and actions; but if his heart be nothing worth, his words and actions will be but meere drosse: It is the scope of that, *Prov. 10.20.* The words of the righteous are as fined silver, but the heart of the wicked is nothing worth: That is, when his heart is nothing worth, his speeches and actions are nothing worth too; but the good man that hath his treasure in his heart, there is silver and gold in his speeches and actions, that is, they are likewise precious. Therefore let no man say hee hath faith and love, and as good a heart as the best, though his actions bee not so good though he be not so strict in his carriage; for it cannot be my brethren.

Prov. 10.20.

For first of all, if a mans heart bee good, hee hath the spirit of God dwelling there: now, saith the Apostle, *2 Tim. 1.6.* The spirit is not a spirit of feare, or a spirit of weaknesse, a spirit that onely makes

1. Reason.
Because every
Christian hath
the spirit, and
that is strong.
2 Tim. 1.6.

Gal. 5. 25.

2 Tim. 2. 1.

makes attempts, and is not able to bring things to passe; but it is a *spirit of power*, a *spirit of a sound minde*: That is, doe not thou pretend thou meanest well and desirest well, and thinke it is sufficient, but stirre up the gift that is in thee, set thy selfe on worke, doe the actions that belong to thee in thy place, and doe not say I am not able to doe it, for wee have not received a spirit that is weake, but a spirit of power: the same I may say to every Christian, If yee bee in *Christ*, yee have the spirit, which is a spirit of power. So you have it likewise, *Gal. 5. 25. If you live in the spirit, walk in the spirit*: that is, if you have so much of the spirit as to make you living men, shew it by walking in the spirit, by following the spirit, by doing that which the spirit guides you to; therefore it is impossible that a man should have a right minde, but that his workes also will be good, because grace is strong: in 2 *Tim. 2. 1. And thou my sonne be strong in the grace received, &c.* As if hee should say, grace is a strong thing, it strengthens every man that hath received it; if thou professe thou hast received the grace of *Christ* to regenerate thee, to change thee, and to make thee a new creature, let that appeare by shewing thy selfe strong in thy actions, able and ready to doe every thing that belongs to thee in thy place. Indeede flesh is weake, so much flesh, so much weakenesse, for that is weake and fading, and withering, and mutable; it is grasse, and all the purposes of it, and the desires of it are no better: but the spirit is strong, and grace is strong, quite contrary

trary to the flesh : as the Prophet speaks, *Isay 31.*
 3. *Yee are men and not Gods, flesh and not spirit :*
 when he would shew their weaknesse, as if weak-
 nes were a concomitant of the flesh, and strength
 a concomitant of the spirit : Therefore if you
 have the spirit of *Christ* in you, there will bee
 strength to goe through good workes, not onely
 to intend them, and purpose them, and resolve
 on them, but you will put those resolutions and
 purposes in execution.

Secondly, it must needs bee so, because there
 is a chaine between good workes and the inward
 rectitude of the heart, a chaine that cannot be dis-
 joyned, for yee shall finde that these three things
 alwayes goe together.

First, as that indeed is the beginning of every
 mans renewing, there must bee a knowledge, a
 man must be enlightened, he must be renewed in
 the spirit of his mind, as the Apostle saith. Now
 if the knowledge bee right, if it be a convicting
 knowledge, a sanctifying knowledge, a know-
 ledge to purpose, it will draw on affections, it
 cannot chuse, they are never separated ; you are
 never truly enlightened by *Gods* Spirit, but affe-
 ctions follow necessarily, and then if the affe-
 ctions be right, if knowledge draw on holy affe-
 ctions, love, and feare, and desires, &c. affe-
 ctions are the immediate principles of actions,
 there is no man that hath right affections, but
 good workes will follow : so that these three are
 never disjoyned, sanctified knowledge draweth
 on holy affections, and holy affections draw on
 good

Isay 31. 3.

2. Reason.
 Inward recti-
 tude and good
 workes alway
 goe together.

Matth. 13. 54

good actions: as yee have it in *Matth. 13. 5.* *Their hearts are waxed fat, and their eares are dull of hearing, and why? you shall see the chaine there, lest seeing with their eyes they should understand with their hearts and bee converted, and I should heale them:* Marke it, if they should see with their eyes, the Lord hath given them up to judge amisse of things, that seeing they doe not see, that is, they see not to purpose, they are not convinced, they doe not judge; for if they did see with their eyes, that is, if they did see indeede, they would have understood with their hearts, their affections would follow in their hearts, and if they were set aright, then they would be converted, that is, their lives would bee turned to God, and if these three were done, he must needs heale them: but saith God, I am resolved not to heale them: therefore they shall see as if they did not see, for these will draw on one the other. So I say, if the heart were right, if there were faith and love, good workes would follow: therefore let no man say he hath grace, he hath love and faith, except his life be also holy and good.

3. Reason.
Because there
is a new nature.

Lastly, wheresoever there is faith and love, there is a change of nature; for you know that wheresoever they come, faith that is effectually, and love that followeth from faith it makes a man a new creature, they are the very things wherein a new creature consists: Now when a mans nature is changed, it must needs be active, for that which is naturall to a man, hee doth without unevnnesse, there is no inequality in his doing it, he doth

doth it constantly, where there are naturall principles of actions, the actions flow like water from a spring: indeed where the nature of a man is not changed, that is, where there is onely good purposes and good desires, and no alteration of nature, there actions doe not come as water from a spring, but as water from a pumpe that is forced and extorted; but where there is a change of nature, there is no difficulty, a man doth it with facility and with desire, it is his *meat and drinke to doe the will of God*. Therefore I say good workes will follow, there will be the same degree of holinessse, of rectitude in your lives, in your actions, as there is of grace, as there is of faith and love in your hearts. And this is enough to make the point plaine to you, the maine businesse will bee to make use of it, and to apply to your selves.

And first let us make this use of it, not to content our selves with good meanings onely, as it is the fashion of men to say, my heart is as good as yours, and my meaning is as good as yours, though I be subiect to infirmities, though I cannot make such a shew, though I cannot doe so much as others doe; this is the common objection, and though men say it not constantly, yet they thinke it, otherwise they would not content themselves in such a condition as they doe. But I say, deceive not your selves in this; for, my brethren, you must know that you may have good purposes and good meanings, wee will not deny you that you may have these, & yet have no true grace; for you must know that good purposes

Use 1.

Not to be content only with good meanings

Good purposes
whence they
arise.

I.
Knowledge.

2.
Approbation
of that which
is good.

ses and desires may arise from these two things, which every unregenerate man is capable of.

There may be knowledge, as you know an evill man may have knowledge of all the mysteries of salvation as well as the most holy; I doe not say he hath the sanctified knowledge, but the law of *God* is partly written in his heart; the *Lord* hath taught every man somewhat.

Secondly, in an evill and unregenerate man there may be not onely knowledge, but an approbation of which is good in it, they can approve that which is good, so farre they may goe; I doe not say they can delight in it, for that is another thing, they doe not love and delight in it, that is not futable to them, yet they may approve it. Now from these two principles, to know that which is good, and to approve it, they may goe so farre as to purpose and desire to serve *God*, they may have good meanings, but yet if actions follow not, if there bee not reformation in their lives, if a man deny not himselfe in his beloved sinne, if hee come not to that outward profession of holinesse that is required in Scripture, and is seene in the lives of the Saints, he hath nothing to comfort himselfe withall; these good meanings will not serve the turne.

For know this, though it bee true as wee see there may bee actions where there is no sound heart, as the second and third ground brought forth a kinde of fruit when there was neither of them aright; hypocrites you know may goe far, they may make a blaze as your comets doe
more

more than the true starres : though this bee true, that there may bee abundance of good workes where there is no rightnesse and foundnesse, no sinceritie, no purenesse within; yet againe also on the other side, wheresoever there is sinceritie, there are good workes, and though many times the outside bee cleane when the inside is not, yet the inside is never cleane, but the outside is cleane too : And that is the thing wee must examine our selves by; though it bee not a good rule to say I have good workes, therefore my heart is right; yet it is a good rule to say on the other side, I want good workes, therefore my heart is not right, except there bee a generall reformation in your lives, except things bee reformed that you know to bee amisse : Indeepe when it is not revealed to you, then there is something for you to say, but when you know that such a dutie is to bee done, that your speeches should bee holy, that they should bee seasoned with Salt, that you ought to abstaine from sinnes of all kindes, from all appearance, that you ought not to admit any kinde of dalliance, not the least touch of any sinne : Now not to set your selves with all your might to reforme this, this is a sure argument you are not right; For if the generall frame of the heart bee good, there will be a generall reformation of the life. Therefore let no Man say I purpose well, but in this particular infirmitie I must bee spared, to such a thing my nature is prone, and I am given to it, I cannot tell how to refraine it, and I hope it is not so great a matter; Say not so, for if the

N n

heart

Though there may bee good workes where the heart is unsound, yet where ever the heart is sound, there is good workes.

heart bee right, the actions will bee right and unblameable.

Simile.

For though you see sometimes a man may have a good colour from flushing and painting, when the constitution of the body within is but crasie and unsound; yet againe it is true, there is never any that hath a sound and haile constitution, there is never a healthfull body but the complexion is good; the heart is never right, but you shall see it without, though you have leaves without fruit, yet you never have fruit, but there are leaves, there are actions appearing. Therefore learne to judge aright of your selves, content not your selves with good purposes, onely you see the complaint of the Scripture of the lacke of this in people. What is the reason the Lord calls for *obedience rather than sacrifice*? Because that is the touchstone that every Man is tryed by; *I am weary, saith hee, of your fat of Rammes, I am burdened with your sacrifices, Esay 1.* The thing that I desire is that you *cease to doe evill, and learne to doe well*, that is the thing that the Lord lookes for at every mans hand, these outward performances are good, they must bee done, and these good meanings must be had, but yet that is not enough, you are not to judge your selves by that.

Esay 1.

Object.

But it will be objected, that the best men have their saylings, those that have a good heart, yet doe wee not finde them subject to infirmities as well as other men? And if this be the rule we are to be judged by, who shall be saved?

Answe.

To this I answer first, it is true that the most
holy

holy men may many times doe that which is ill, but it is by accident, it is when they are transported, when they are carried besides their purpose: As a Man that is bound for such a place, sayling such a way, his compasse stands still right, he alters not that, though the wind carry him violently another way, yet he lookes still to the right way, that is his intent still; and it is knowne by this, when the winde is over, and the gulf is past, he returnes againe and sayleth to the haven he intendeth to goe to at the first: So it is with all the Saints, they sayle by a right compasse, their intents are still good, whensoever they doe otherwise, it is by accident, it is when they are overborne by some temptation, by some passion, when they are not perfectly themselves.

Againe, you must know this, that everie holy Man, as hee hath grace in him, and a principle of holy actions, so hee hath also flesh in him, and a principle of evill actions; now that principle may sometimes prevaile and get ground of him, yea it may prevaile mightily sometimes, and make him doe as evill actions as the worst Man: For that is a true rule, a Man that excelleth in grace may sometimes excell in ill doing; you must take me aright, that is, a Man that hath a more impetuous spirit than another, so that none excelleth such a spirit when it is set aright, he may be as impetuous in evill-doing for a fit, for a time, when that evill principle within him shall get the better. Therefore though you see a good Man sometime unlike himselfe for a fit, yet it is at that time when

Holy men
have saylings.

I.
When they
are suddenly
transported.
Simile.

3
Holy men
have flesh in
them as well as
spirit.

the flesh prevails; for now grace though it bee there, yet sometimes it is layd asleepe, it is not alwayes acted: as the Philosopher was wont to say, It is one thing to have knowledge, and another thing to use it alway; so it is with grace, sometimes the Saints doe not use that grace and holinesse, and hence it is that they are subject to great failings; but I say it is by fits and by accident, the constant course of their life is right, because the constant frame of their heart is right.

Object. 1.

But againe, there is another objection on the other side, that evill men sometimes doe well, as well as good men doe sometimes ill.

Ans.

The good that evill men doe, it cannot bee said that they doe it.
Rom 7.

To this I answer, that it is true they doe so, but yet wee must know that it is not they that doe it, but the good that dwelleth in them, as the Apostle speakes in *Rom. 7.* which may bee implied on the contrary; When any regenerate Man sinneth, it is not hee that doth it, but the sinne that is there; that is, it is not the Master of the house, but a rebell that is crept in by accident: So I say, of every evill man that doth that which is good and right, it is not hee that doth it, but some good that is there. For it is one thing for a man to have good things in him, and another thing to bee a good man, hee may doe some things sometimes for a fit that are good, *Gods Spirit* may bee there to helpe him to doe much, I say, not that the Spirit dwels there, but hee may take up his lodging for a time, and from him hee may have common assistance, common gifts that may enable him to doe much: Therefore I deny not but those
may

A man may do good, and not be good.

may have many good flashings of lightning that may enable them to doe much; onely this wee say, *The day-spring from on high* never visited them, that is, the Morning never riseth upon them, to guide their feete in the way of peace, for that is proper to the Saints; they never have any constant light that leadeth them so farre as to bring them in: they have some lightnings indeede that guide them in this or that particular, to helpe them in a step or two, to enable them to doe many good actions by fits, but not to bring them to perfection.

Secondly, if this be so that we are to be judged by our actions, then this will follow from it, that poore Christians are better taught than the greatest Clerkes, they are better taught I say, because they doe more, therefore indeede they know more; For all the knowledge wee have, all the sinceritie, whatsoever is right within us, if it be to be judged by the actions, then hee that doth most, hee knowes most; for no Man knoweth more than hee practiseth, because what knowledge soever a Man hath that hee practiseth not, marke it; it is a dead knowledge, it is an inefficacious knowledge. When things are dead and inefficacious, wee say they are not; as leaven that doth not leaven the dough, it hath but the name of leaven and no more, the thing it selfe is wanting; it is not knowledge if it bring not forth practise. As wee say of drugges, they are not true when they doe not worke, but they are false and counterfeit. Every Man is to be judged by what

Vse 2,
Christians
better taught
thā great learned men without grace.

hee doth : Therefore I say those that doe most , those are knowing men , *Those that seeme to know*, as the Apostle saith , *know nothing as they ought* : a Man may know much , a Man may have a large extent of knowledge , yet this is true of him , if his life be barren , if hee bring forth nothing into action all the while , hee knowes nothing as hee ought to know , though hee know much : On the other side , the other sort though their extent bee never so small , yet what they know they know as they ought . Therefore when you looke upon men in the world , when you would make a judgement of them , I say , those that know most , they are not the best , you must not put them in the highest degree , when you come to matters of Religion , but men are to be judged by their actions : When men have knowledge onely to know , as they have Money to account with , and not to buy and sell with it , it is but dead , a Man hath no good by it , that Money makes him not the richer ; So men that have knowledge only to know with , not to make them more useful in their lives , more serviceable to God , and profitable to Man , it is unprofitable knowledge : Therefore those are the wisest Men , let them seeme never such fooles , though they are not able to speake so much as others , yet they know most that practise most . For there is that difference betweene Art and Wisdome , indeede it is true in matter of Art , he that omitteth wilfully may be the best Artist , because there is no more required of him but skill , and it is but some error in him , it is the commendation

dation of his Art that hee erreth willingly: But now in matter of holinesse and sanctity, there he that knoweth and doth not is the greatest foole: For wisedomē consists most in that. Wisedomē comprehends indeede these three.

First, to invent, to see, to know and understand things.

Secondly, to judge aright of things you know.

Thirdly, to put in practice that which you have concluded to bee the best, and this latter is the greatest part of prudence: Therefore those men that know, that can dispute well, that have cleare understanding, and yet doe nothing, they are the unwisest; againe, those that can speake little, and perhaps have not such a treasure of knowledge as others and yet can doe more, they know more than the wisest. Therefore let us not misesteeme those that are good Christians, and holy men, and set too high a price upon others; for there is an errour under that, and it hath an ill consequent to judge of Religion by the opinion of those that are onely knowing men in Religion: No, beloved, Religion is the Art of holy men, and not of learned men, and it was the custome of former times to judge of heresies not so much by disputes, as by the lives of those that have beene the professors of them: and that *Christ* directs us to, *You shall know them by their fruits*: and what are those fruits? Their fruites are their actions.

Wee learne at Schooles what to say in such a controversie, how to dispute rather than how to live: and that is the complaint wee may take up

Wisedomē in
three things.

Religion an
Art of holy
men, not of
learned men.

in these knowing times, where *knowledge* (I confesse) *abounds*, as *water in the Sea*, but *practise* is thin and rare, like *grasse upon the house top*, of which the *Mower cannot fill his hand*: and that is the burden of us that are Ministers, that wee teach much, and see little fruite, wee see no amendement of mens lives, men doe the same things that they were wont to doe, the duties they were wont to bee defective in, they are defective in still. Alas my brethren, the end of our preaching is not that you should know, but that you should doe and practise: as it is not the desire of the Shepheard that his sheepe should returne their meate in hay againe, but hee would have it in their milke and fleece; So it is not our desire that you should onely know, though indeede many come short of that, but that you should shew it in your fleece and milke, shew it in your lives, that all the world may see it there. It is not enough for him that desires to write, to see the copy, and to know it, and the fashion of the letters, but then hee hath learned it when he can write after it: so you must know Sciences are of two sorts, indeede some there are, the end of which is only contemplation & knowledge, but some there are, the end whereof is action, and they are no further good than wee practise them. What is Musicke, but the practise of it? What is Physicke? The knowledge of all will not heale a man, but the taking of it: So it is with Divinity, the knowledge that we teach is nothing worth, if you know as much as could bee knowne, it were all nothing worth without practise

Sciences of
two sorts.

practise, practise is all in all ; so much as you practise, so much you know. It is a great matter to have your judgement true in this case , for when men shall applaude themselves meerely in this , that they know and have right purposes and honest desires, and shall esteeme their estates by this, it causeth men to content themselves with a loose and negligent life , but we must know that God judgeth us by our actions and that is our best rule to judge by too, therefore wee should learne thus to judge our selves.

If you object, but it is a rule that wee have heard often , that the will is often taken for the deede, and if the will be present with us, though the action doe not follow , yet wee are accepted according to the will.

To this I answer in brieft, first, it holdeth only then when there is some impediment which you cannot remove : as for example, a Man hath a desire to doe good to such poore people , hee hath a compassionate heart, hee is willing to bee bountifull, but he wants meanes to doe it, in this case the Lord accepts the will for the deede , for upon that occasion is this delivered in this place by *Saint Paul*: so it is in every thing else, when you have a desire, and there commeth some impediment that it is not in your power to remove, then the will is accepted for the deed. As when a man hath a desire to move his hands , his legges or armes , but because of a palsie that hangs upon him, hee is not able to stirre them, here the will is for the deed, hee is not able to doe it, though the minde

Object.

Ans.

The will taken for the deede.

I.

When the impediment cannot bee removed.

minde be right and the desire good, so when you come to such duties that are not in your power to doe, when there are some impediments that you are not able to remove, here the will is accepted for the deed.

2.
When a man
is ignorant of
some things,
and yet his de-
sires are right:

Sometimes a Man is ignorant of some particulars, and hee hath a desire to obey GOD in all things, here the will is accepted for the deed, though he be not come to that degree of perfection as others are: But as men apply it commonly it is amisse, for when a man thinks I have a good purpose to doe this, but I cannot pray, I cannot bee so strict in looking to my actions and speeches, here the complaint is not right: For if yee stirre up your selves, and doe the utmost you can doe, the deede will follow the will, there is no such impediment here but that you may remove. Therefore our answer is, that the reason why you cannot doe, is not because of such impediments that you cannot remove, but because your will is not yet right, which the Schoolemen call an imperfect Will; it is but such a will as the Wiseman speakes of concerning the sluggard, hee willeth and *lusteth*, and *hath not*: and what is the reason? If it were a full, a complete and perfect Will, it would draw action with it, hee would not bee a sluggard any longer, but hee would draw forth his hands to doe somewhat to bring his desires to passe, but indeede he hath but light wishings and no more. And so it is with men in Christianitie, they are as *Salomons* sluggard, they wish they had such sinnes mortified, that they had such graces, they

they with they could attaine such a measure of Faith and Love, but they take no paines, no Man hath height of grace without paines, do you think to get the greatest excellency in the world without paines? It is true, the *Lord* must doe it, but yet hee doth it by your selves, you are agents in the businesse: Therefore doe not say, I wish well and desire well, for if you would doe your uttermost that you ought to doe, if your will were full and complete, and desires right and strong, you would doe more, you would excell more in grace, and would aemnd your lives more, you would have your lusts more mortified: Therefore let not this deceive you. I should presse this further, but we will come to the last thing, because I would conclude this point with this time, and that is,

To exhort you to bee doers, that your Faith may bee *Effectuall Faith*, and that your Love may be *diligent Love*: This is the great businesse which we have to doe, and the thing which for the most part wee all fayle in, that there is no doing, no acting, no working of our Faith; bee exhorted now therefore to adde to your Faith diligent love; especially you that professe your selves to bee growne Christians, looke you to it, and know, that as in nature every thing when it is ripe brings seede and fruite, if not it is but a dead thing, a dead plant that keepeth the roome idle; If there be that ripenesse and maturitie in you, shew it by bringing forth seede and fruite, shew it by doing something. For, my brethren, wee are called into the *Lords* vineyard for the same purpose; it is not
for

No man hath
a great mea-
sure of grace
without paine

Use 3.m
An exhortati-
on to doing.

Motives to be
workers,

1 Theſſ. 5.
6, 7, 8.

The use of
grace increa-
seth it.

for you now to stand idle, the time of your standing still is past, it is for you now to worke, for yee are now come into the day. That exhortation is excellent, 1 *Theſſ.* 5. 6, 7, 8. *Let us not sleepe* (saith hee) *as doe others, wee are come out of the night:* those that are still in the night, it better becometh them to sleepe, and to sit still and doe nothing, but let not us sleepe as doe others, for wee are of the day; let it not bee so with you as with others, to bee much in speech onely, but labour to be much in actions. As it was said of *Gideon*, *up and be doing, and the Lord shall be with thee*, so I say to every one, *up and bee doing, and the Lord shall bee with you*; that is, though perhaps you doe not finde that vigour, that fervency and liveliness of spirit, yet bee doing notwithstanding, it is your wisest way, for that doing will increase the grace within you: exercise increaseth health, aswell as health enables to exercise; so the use of grace will increase grace and other abilities; motion causeth heate, aswell as all motion commeth from heate, so every good action proceedeth from Grace, and good actions intend Grace: and therefore be still acting, and judge of your selves by that, for what is Grace, what is that you call Christianitie else, but to doe that which another man cannot doe? Therefore if there be such a difference betweene you and others as you professe there is, shew it by doing that which another Man cannot doe, by exposing yourselves to that danger, to those losses for any good cause, which another would not doe; by spending more time in prayer, by taking

taking more paines with your hearts from day to day than others doe, by keeping the Sabbath better than others doe, by being more exact in looking to your wayes, that you may *bee holy in all manner of conversation*, that other men will not doe: I say, shew your grace, shew your regeneration, by being new creatures, by doing more than others, this is that which will make the world believe that you are Christians in good earnest, and not in shew onely, that your profession is in deed and in truth: and truly there is no other way, this doing is that which makes a Man excellent. You heare men complaine of the barrennesse of their grounds many times, wee may likewise justly take up the complaint against the barrennesse of the lives of Men.

How goodly a sight is it when a Man looks into the husbandry, to see the Vine full of clusters, to see the furrowes full of Corne, to see the Trees laden with fruite; When wee looke upon men, it is the goodliest sight wee can behold **GODS** husbandry, to see men full of actions and good workes: I beseech you consider of it seriously, and now set upon the doing of it while there is Sand in the Houre-glasse, your life will not last long, the day doth not continue alwayes, the night will come when no Man can worke. When a Candle is put out, you may kindle it againe, when the Sunne is set, it riseth againe; but when our life is past, when the glasse is runne, it ariseth no more, it is turned no more, *It is appointed to all men once to die*: If yee might die twice or thrice it were

A goodly sight
when mens
lives abound
with good
workes,

were another case ; but now it is your wisdom therefore while it is time , while this short day lasts , to doe that you have to doe concerning your salvation with all your might , because the time is short.

A true property of wisdom.

Simile.

Pleasure and contentment is in action.

There is nothing that is a truer propertie of wisdom than for a Man to take hold of opportunities , not to lose the day , nay not an houre in the day ; for time is most precious , it is like Gold of which every shred is worth somewhat , it is your wisdom therefore to bee oft sowing seede to the spirit , there is none of those good workes , not the least of them but will doe you good in the latter end ; for alas , what are your lives but your actions ? So much as you doe , so much you live , your lives are short of themselves , why doe you make them shorter by doing nothing ? For as wee have said heretofore , one Man may live more in a day than another in twenty , because he doth more , you live more as you act more.

Besides , what is it a Man serves for in all his labour under the Sunne ? What is it that hee desires but pleasure , comfort and contentment ? Now , my Brethren , this consists in doing , in working , for all pleasure followeth upon operation , and further than there is working there is no delight . Therefore it was a wise saying in that Philosopher , that the happinesse and comfort that a Man hath in this life consists not in abundance of wealth , in swimming in delights , but it consists in doing the actions of a living Man , which is the greatest comfort you can finde heere in

in this life : Doe the exercises and actions of holiness, and the more yee doe, the more comfort yee shall have ; for even as light followeth the flame, so pleasure and contentment followeth action.

And besides (my Brethren) what doe you live for , is it not to glorifie GOD ? You professe so much , and how is it done ? Not by your desires or good meanings , but by your actions, those are the things that men see and feele , and glorifie your heavenly Father : For when your actions shine before men, *Herein is my Father glorified*, saith CHRIST, *that yee bring forth much fruit* : The doing of much is that which brings glory to God, the more you doe this, the more glory you bring to him.

Againe, another end of your life is to doe good to mankinde ; shall they be able to fare the better for your purposes , for your good resolutions ? no, they fare the better onely for that you doe for them and to them , it is your actions that benefit men.

Lastly, for your selves , what is it that helpeth you and doth you good ? Onely your good deeds and your actions , it is that which furthers your reckoning and account : That place is much to this purpose, *Phil. 4. 17. I care not for a gift, but I desire fruit, because it will further your account* : marke the phrase, the meaning is this, every good worke that a holy Man doth from the time of his regeneration , (for till then no actions are spiritually good) it is put upon his score , it stands upon his reckoning,

The end of our life.

1.
To glorifie God.

2.
To doe good to men.

Phil. 4. 17.

reckoning, there is not a penny nor a halfe penny lost, that is, the least good worke is not done to no purpose, but the Lord will repay him againe every penny and farthing: This (saith hee) will further your account. And when will the LORD pay? Not onely in the day of judgement, then indeede you shall bee payd to the uttermost, but you shalbe payd even in this life; marke that too, *You shall have an hundred fold heere*, saith CHRIST, *They that forsake Father, or Mother, or Wife, or Children, shall have an hundred fold in this life.* Therefore Brethren, if there bee any wisdom in the world, this is the onely wisdom, to bee still doing, to bee much in actions: Why doe you trifle out your time therefore to no purpose? *why sit you idle heere?* Why doe you not rise up and bestirre your selves? Why doe you not fill your lives with many actions? You have good purposes in you, Why doe you not stirre them up? It is true indeed we are becalmed many times because the Spirit doth not blow upon us, but yet notwithstanding if we would pray for the Spirit, the Lord would quicken us.

Object.

But you will say, alas what shall we doe? It may be our callings give us no opportunity to doe that which other mens callings doe: if wee might bee Preachers, and have such and such businesse wherein wee might onely minde the things that belong to salvation, then it were easie.

Answe.

In every calling men have occasion of doing good.

My Brethren; you must know that you shall finde continuall occasion of doing good actions everie day, whatsoever your callings are. It is an error

errour among the Papists, to thinke that to give Almes, to crucifie the flesh and to use that hardly, to fast, and the like, that these are the onely and the most glorious actions: They are exceeding wide; good actions are nothing else but to doe the will of the *Lord*, and to bring forth fruit; the fruit of everie Tree in the Orchard is but as the actions of every Man, and then are the trees good to the Husbandman, when they are full of fruit. Everie action that you doe is that fruit which *God* looks for, now that fruit is good workes, that is pleasing to the Gardener, to the Husbandman: Therefore to doe the *Lords* will is to doe a good worke. Now by this you may see what a large field you have for good workes, in what calling soever you are set, though it bee never so meane a place you have.

Good actions,
what.

To suffer imprisonment and disgraces for good causes, this is a good worke, for it is a great work to suffer, and in that you doe the will of the *Lord*. When a Man is sicke, and lyeth in his Chamber upon his bed, sicke of a Consumption or a Feaver, that hee is not able to stirre, yet to doe this with obedience, to submit then to the will of the *Lord*, is a good worke: for to beare a burden is a worke, to beare sicknesse and calamitie after this manner, is a worke, to thinke the *Lord* hath put mee into this condition; he might have given me strength to goe abroad as others doe, but he hath layd sicknesse upon mee, I say the right bearing this burden is a good worke.

Good workes,
in suffering.

In sicknesse.

Againe, to take paines with our hearts, to master

In mastering
our lust.

fter our unruly lusts & affections is a good worke. Doe not you reckon it a worke to breake Horses, o master Colts? It is the trade of some men to doe so: and is it not a good worke for you to get victorie over your lusts, to tame your unbridled natures, to curbe your unruly hearts and affections in all the varietie of occasions that yee passe through? It is a worke to behave our selves as becomes Christians decently and comely, and holily, in povertie, in riches, in honour, and disgraces; to behave our selves under these things in aright manner, to carry our selves patiently and holily through them as becomes good Christians, this is a good worke, and this belongs to every one, though his calling be never so meane.

When *Paul* stood at the barre, and *Festus* reviled him, and said, hee was a *mad fellow*, the suffering of this was a worke in *Paul*: Marke his manner of carriage in it, *I am not mad most noble Festus*: there was a worke in that. So I may instance in the things wherin you may seeme to do the least; the standing still in some cases is a worke the Apostle makes among the great workes that are to bee done by Christians, this to be the chiefe, *To keepe our selves pure and unspotted of the world*, to passe through all occasions, and to bee never the worse for them, to goe through all defilements of this present life, and not to be tainted: and if this be a worke, how much more is it then to bee still doing, to be in act and operation alwayes? Therefore doe not say you want when you shall alwaies have occasion enough of that.

But

But you will say, these generals are good to exhort us to bee doing, but yet in particular what would you have us to doe now?

I will instance in some few things, there are certaine times of working; as husbandmen, somtimes they have times of harvest, & somtimes they have seed times, wherein it is required that they worke more than at other times: So the Church of God hath times and seasons, and the Common wealth hath some seasons and times when they should be set a worke to do more than at other times, & you all know this is such a season, wherein there should be a working of everie one in their severall places, I say it is time now for men to be working more than ordinary.

But you will say, what is it you would have us to doe?

My brethren, *Contend for the faith once delivered to the Saints*, marke it, the worke must bee to contend for it, you must bee men of contention, let the world say what they will of you, it is a dutie that lyes on you, it is that which the Spirit calls for from you, that yee bee men that should contend; you must not do it coldly, and remissely, but earnestly to strive for it, let not preterence of indiscretion hinder you, for discretion when it is right, teacheth a man not to doe lesse but more, and better than another man, discretion wee say doth not take merall from Horses, but guides those Horses and puts them in a right way, discretion makes no man lesse active, but it gives his actions a better tincture.

Quest.

Answ.
Our workes
must be suitable
to the season.

Quest.

Answ.
Duties futing
the present
times.
1. Contend for
the Faith.

Discretion.

Moderation.

So againe, let us not say we must be moderate, for what is that moderation? Indeede the moderation that keepeth from actions, wherein is excessse, is good; but if you meane by moderation to goe a slow and easie pace in the wayes of God, that is coldnesse, idlenesse, carelesnesse, there is no excessse in any good way. Therefore that is your worke now to contend for the Faith, that is, for all the points of Faith, for every jot of that is precious: faith the Apostle *Iude*, it is but *once delivered to the Saints*, as if he should say, it is too precious a treasure oft to bee dispensed, it was but once delivered to the world: if *Christ* did meane to come againe, and renew the Articles of our Faith, we might be more remisse and negligent, for if wee did lose them hee might restore them againe, but they are but once delivered, therefore your care must be to keepe them the better.

The faith once delivered.

Common faith

Besides, it is the common Faith, therefore every Man hath interest in it; doe not say therefore, what have I to doe, it belongs to these and these men to looke after it: it is the common Faith, and every Man hath part in it, and should contend according to his place and power, and within his sphere; and remember it is a matter of much moment, for everie part of the Faith or little matter of Faith (I speake now of the whole doctrine of Faith) that you should be exceeding exact in keeping of it, that it receive no detriment, especially in matter of opinion. For my brethren, you must know, that it were better there should be great offences committed in the Land, great and

Errour in opinion worse than errour in practice.

no-

notorious crimes, than that there should bee any losse in the matter of Faith, because where the opinion of men are set wrong, that is a principle that carries them still on. Great sinnes come from great passions, and men are able to see them, and when the passion is gone over, they are easily recalled againe; but errours in opinion are matters of great moment, therefore it belongs to everie one to looke to it, to us that are Preachers in our places, to Magistrates in their places, to everie Man to contend for the common Faith: and know this my brethren, that there are certaine opportunities which the *Lord* gives you, and you must take heede of neglecting them, it may bee to let a thing goe sometimes, it will never bee recovered againe. Therefore looke that you bee diligent in it, stirre up your selves to doe it, while there is occasion offered. In other things, men are apt to be men of action, they would have imployment, and worke that they may bee some bodie in the World, and it is very well, there is something in that, it is a noblenesse of disposition so to doe; but alas, what poore and weake reward have you for that? It may be a little vain-glory, it may be some applause from Princes or people, it may be some emptie ayrie preferment. To doe the will of the *Lord*, the worke hee hath given you to doe, it is no matter what it is for, a servant must not chuse his worke, I say whatsoever it is, though in never so meane a thing, the greatest excellency is to doe his will that makes us Kings and Princes to him that makes us partakers of the Royall bloud, as

Rom. 15. 20.

Christ saith, These are my Brethren, and Sister, and Mother, that doe the will of my Father. It is this doing of his will, this action that puts you into a high condition: I see not that *Paul* was ambitious of any thing but of this, that hee might bee doing, that he might live an usefull, a profitable life, in the 15. *Rom. 20. I was ambitious,* saith *Paul,* to preach the Gospel, even where it had never beene preached, this is all my ambition to put my selfe upon the hardest tasks: so it should be your ambition to doe something for the Church. When you reade the story of *Moses*, that hee was mightie in word and deede, of *David*, of the Iudges, and the worthies of the Church, they should bee so many incentives to you, to stirre you up to be doing in your place.

1. Duty, Fast
and pray.

But this is not all that we would commend to you at this time, to bee men of action, and to observe the opportunities, but there is another thing, and that is this, that likewise the season commends to you, that is, to fast and pray: as in husbandry, so in the Church, there are certaine seasons of actions, and those seasons must not bee omitted. Marke what the course of the Scripture was in everie calamitie, *Joel* when there was a famine begunne, *Sanctifie a fast,* saith the Lord, *call a solemne Assembly:* when there is a plague coming, when there are great enterprises in hand, when there is any thing plotting for the advancement of the good of the Church, do you not thinke now, that the omission of opportunities are finnes, for you to neglect this dutie, doe you not thinke

thinke the *Lord* will require it? It is true indeed, it is a businesse that is not ord narie, it is an extraordinarie : but doe not extraordinary times and occasions call for it?

Againe, is it not evill in such extraordinary cases to omit such an extraordinarie dutie? As wee finde in Scripture, when the *Lord* would call for fasting, and they did it not: Indeede to turne it to jollitie and feasting is another thing, a sinne of a greater nature; but now the verie standing still and omitting of this dutie is disobedience to the *Lord*, and to be guilty of the judgements that are upon a people, I say the standing still and not hastening to the gappe: What shall wee say then of those that resist this course, and thrust men out of the gappe? Consider it therefore seriously, this is a speciall dutie required, the season lookes for it that we should humble our selves before *God*.

Againe, there is one thing more that wee will speake of, but in a word; that is, that everie Man for his owne particular renew his speciall Covenant with *God* concerning the amendment of his life in particular: for I find that in all times when the *Lord* had stretched forth his hand against a Church and Nation, that this hath beene required, that they should come and enter into a Covenant with *God*: You shall finde that *Asa* did it, *2 Chron. 16.* that *Nehemiah* did it, that it was done in *Jeremiahs* time, when they had warres in hand: Wee have many examples of it in Scripture, everie Man did it; and because every Man could not come to doe it personally, the head did it

3. Duty, renew
our covenants

2 Chron. 16.

The finnes of
Gods children
helpe to bring
judgements.

it for the rest. I say the *Lord* looks for this from
everie Man in private, that hee should doe this in
a particular manner, to consider what have I done
amisse in my life? What have I done to provoke
the *Lord*? What finnes of commission, and what
of omission? Have I beene cold and lukewarme?
Have I been too much conformable to the times?
For this is it that brings judgement upon a peo-
ple: the Saints when they are not zealous, when
they fall from their *first love*, may helpe forward
a judgement aswel as grosse sinners, yea and more
too: Let every Man therefore stirre up himselfe
to doe his dutie. In a word, we should strive and
contend for the advancing of *Christs* kingdome,
for the furtherance of the Gospell, for the good
of mankind, for the flourishing of the Church,
wherein our owngood consisteth; and we should
doe it earnestly, we should contend for it, contend
with *God* in prayer, contend with our Superiours
by intreaty, with our Adversaries by resistance,
with cold and lukewarme men by stirring them
up by *provoking one another to good works*. These are
the workes that wee exhort you to, and thus
you shall be assured you have *Faith that*
workes by love. Learne this,
to joyne these to-
gether.

*And so much shall serve for this time,
and this Text.*



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